

Vol. XLVIII

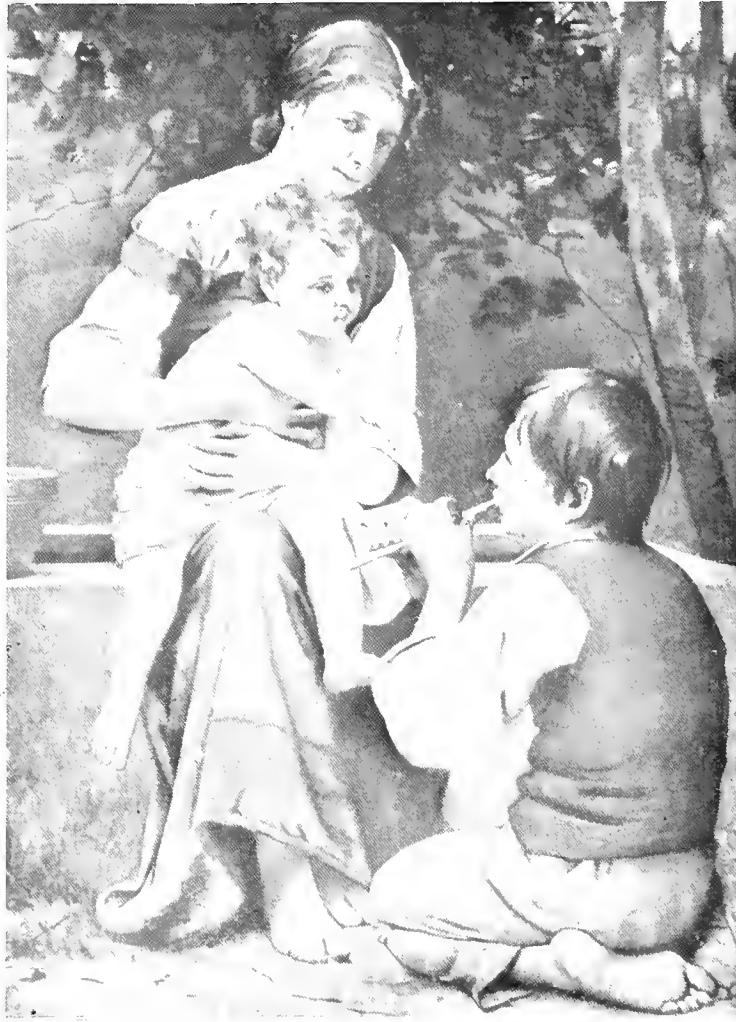
NO 9

SEPTEMBER 1913

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JUVENILE INSTRUCTOR

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ORGAN OF THE
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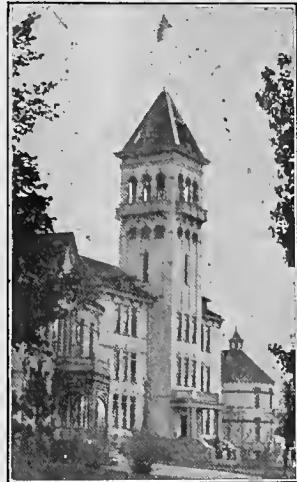
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JUVENILE INSTRUCTOR, Salt Lake City

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FRONT OF MAIN BUILDING
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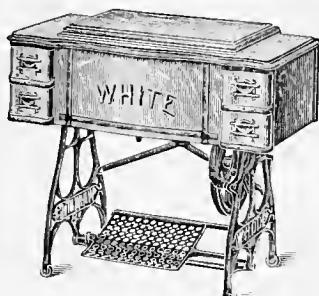
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FACTORIES AT
OGDEN, UTAH; LOGAN, UTAH;
and LA GRANDE, OREGON

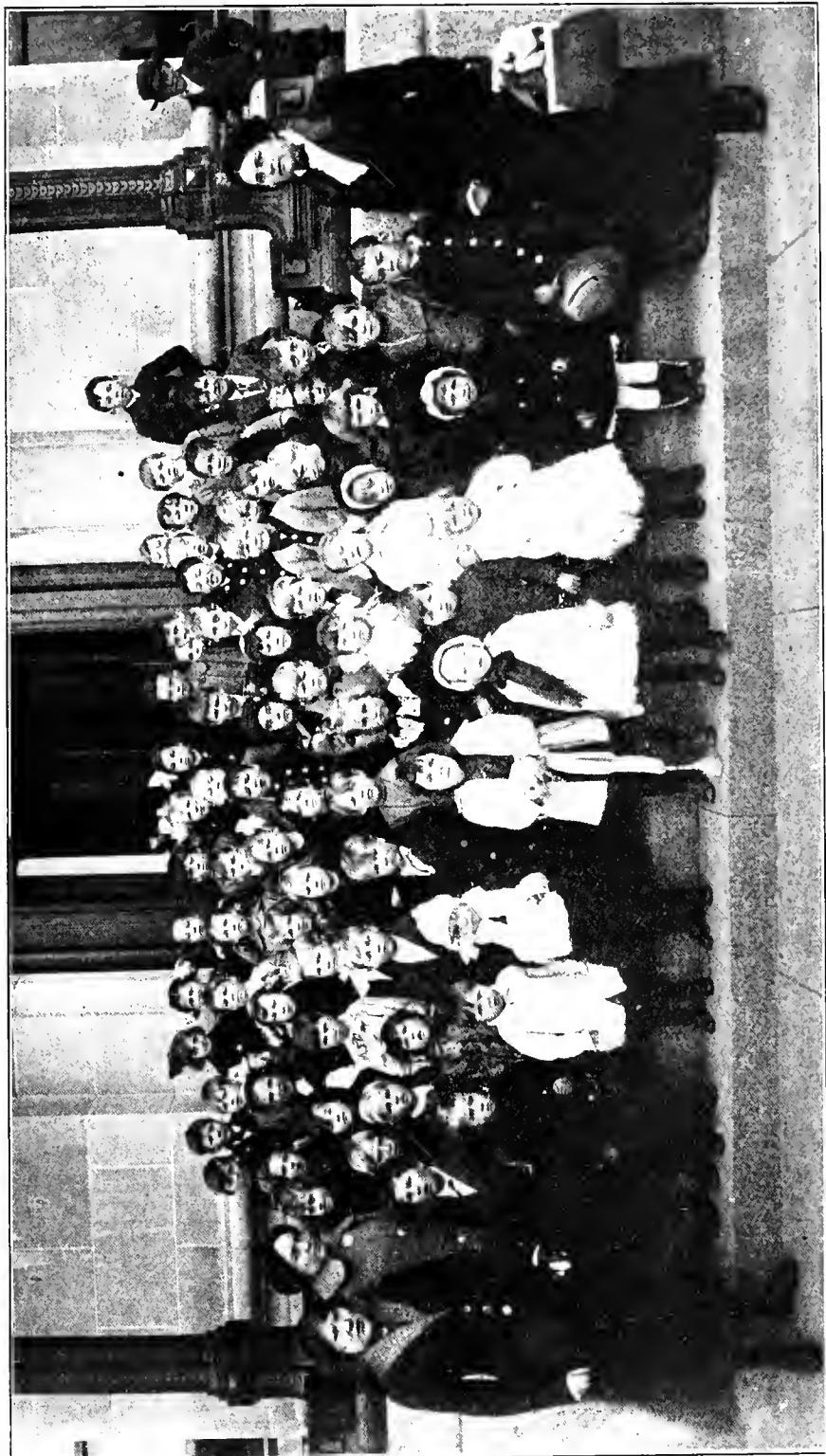
A September Morning.

By L. Lula Greene Richards.

The cricket from beneath the cool grass stirring,
To start his world in motion, sounds his horn;
And instantly is insect life set whirring;
The soft winds rustle in the tasseling corn;
Nature's wild eyes review her works, unerring;
A new and bright September day is born.

The currants black and gold still bravely clinging,
And bending earthward on their slender stems,
Make silent signals unto kind hands bringing
Relief for over-weight of native gems.
The feathered tribes start cooing, crowing, singing,
And dewdrops sparkle like rare diadems.

Awake, dear heart! Behold the splendid glory,
The eastern welkin like a sea of gold;
The mountain range, its noble promontory—
Our souls reiterate, while rapt we gaze,
The ancient shepherds' never-ending story
Of God's great love, in psalms of thankful praise.



KINDERGARTEN DEPARTMENT OF THE L. D. S SUNDAY SCHOOL OF EVANSTON, WYOMING
Teachers: Lottie Lusty, Trena Atkinson, Rachel Spence, and Vilate Peart.—Seventy-five children,—the average attendance.



JUVENILE INSTRUCTOR
ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. XLVIII.

SEPTEMBER, 1913.

No. 9

THE WEST!

By Grace Ingles Frost.

The West !

Where the breeze grows lusty with the voice to do and dare,
Where the breath of the sage still lingers to purify the air.

The West !

With its veins fast throbbing from the fullness of estate,
Untrammeled by the hamper of conventional restraint.

The West !

Whose ample bosom its nourishment shall give,
To suckle countless thousands of mankind yet to live.

The West !

Where long doth linger the sunlight o'er the plain,
Where joy unmarred by sadness marks the failing of the rain.

The West !

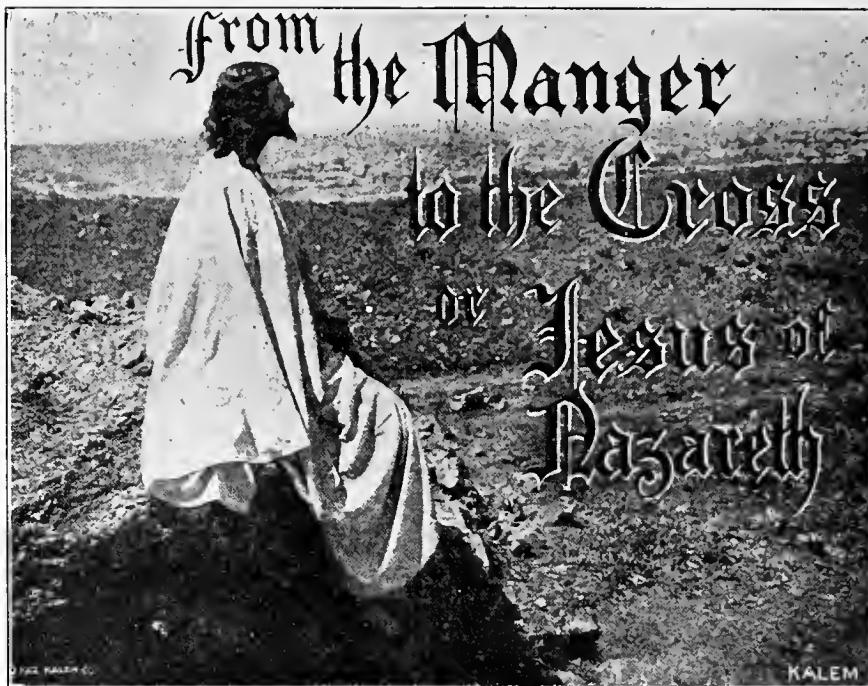
Where birds soar higher in their ecstasy of flight,
And the stars with brighter luster shine to glorify the night.

The West !

Where the smile is freer and the eye looks straight at you,
Where hand grasps hand with strength of clasp more steadfast and more true.

The West !

Whose inspiration is freedom's battle-cry;
Give me the West wherein to live, the West wherein to die!



Moving Pictures as Helps to Bible Study.

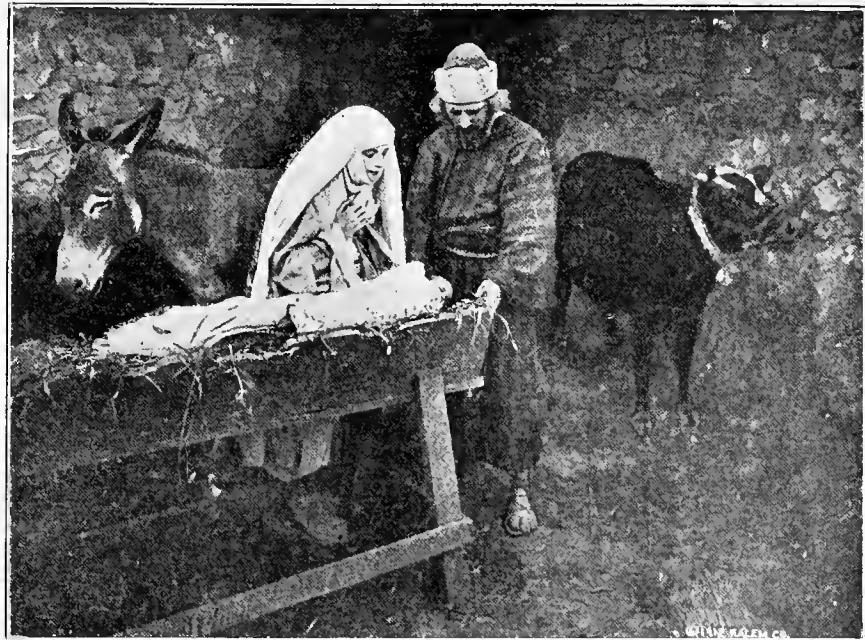
There are very few readers of the JUVENILE INSTRUCTOR that have not heard of the great Passion Play, in which the life of the Savior is so realistically portrayed, and which is reproduced every tenth year in the little village of Oberammergau, Upper Bavaria, Germany. A number of Utah people have had the privilege of witnessing this great play, and their unanimous verdict is that it is well worth the time and money spent in going to see. One of those who have been thus favored is Sister Jennette McKay Morrell, and the account of her visit to Oberammergau and the Passion Play, which appeared in the April (1911) JUVENILE INSTRUCTOR, is well worth reading again. Large sums of money have been offered the people of Oberammergau to take the Passion Play to other cities, but in every instance the offer has been declined.

We wish it were possible for the officers, teachers and pupils of our Sunday Schools to see this splendid por-

trayal of the life of Jesus of Nazareth; but, alas! this cannot be. But while this is impossible, something almost as good can be, and shortly will be done.

It gives us much pleasure to announce that the Deseret Sunday School Union Board has just completed arrangements with the Kansas City Feature Film Co. for exhibiting, under the auspices of the Sunday Schools of the Church, in the States of Utah, Idaho and Wyoming, Kalem's Biblical masterpiece, "From the Manger to the Cross," the world's greatest religious film subject. This great motion picture of the life of Jesus of Nazareth was exhibited for three days in Salt Lake City during the month of April last. It attracted thousands of people, and those who saw it were loud in their praise concerning it.

Many regrets were expressed that more of our people, especially the officers, teachers and pupils of our Sunday Schools, could not have the op-



IN THE MANGER AT BETHLEHEM.

portunity of witnessing this reverent portrayal of the life of the Savior, as it was felt that if they could do so it would leave an indelible impression upon their minds. The General Board was appealed to. A communication was addressed to the Kansas City Feature Film Co., and in response the company sent a representative to Salt Lake City, to make arrangements with the Sunday School Union Board by which the film could be exhibited in the principal wards in Utah, Idaho and Wyoming. The first exhibition of the film will be given in the Salt Lake Theatre, on September 8th next, and at least two exhibitions will be given daily during the entire week. The announcement has been hailed with delight by the Sunday School workers in the four stakes in Salt Lake City, and thousands of Sunday School pupils will watch with the deepest interest the portrayal in motion picture of all the important events in the life of Him of whom they have heard their parents and teachers tell such wonderful things. The following

extract will give the reader an idea of the amount of labor and expense which were expended in the production of the film:

"In the making of the film the services of two governments were enlisted. When the men and women who were to play the various roles arrived in Jerusalem they carried with them a letter from the White House in Washington, to the Governor at Jerusalem, asking that all assistance possible be given. Assistance was rendered not only by the government officials and the American consul but by the principal residents of the city and the priests and clergy of every creed. In the preparatory work all of the authorities on the subject were consulted, and the works of the late Dr. Schink and Tissot, the great French painter, who spent twelve years in the Holy Land painting his great series of religious pictures were found most helpful. The furniture used in the various interior scenes was especially made to resemble that used at the start of the Christian era, while the apparel of the various



THE FORESHADOWING OF THE CROSS.

actors was designed by and made under the direction of a tailor at Cairo, who is an expert in ancient eastern dress, and who went especially to Palestine to co-operate with the makers of the films. For the pictures representing the flight into Egypt, the men and women of the company journeyed into the land of the Pharaohs, and these early scenes in the life of Christ were photographed under the shadows of the Sphinx and the Pyramids. So far as possible in the absence of any certain knowledge, the location of all scenes was the same as that whereon the incident portrayed actually took place. Only the setting of the temple scenes required special construction. For these a building was erected according to details given in Dr. Schink's works. One month was required in the erection of this building, and it was torn down after scenes lasting thirty minutes had been pictured therein. The film comes in five parts and one hour and fifteen minutes is required in running it. It is said to be the most expensive film ever made, costing upwards of \$100,000, and

eight months and forty-two people taken to the Holy Land and to Egypt were required in the work."

This is the great film that will be exhibited during the next four months in Utah, Idaho and Wyoming, under the direction of the Deseret Sunday School Union Board, and we respectfully ask for the co-operation of the Sunday School officers and teachers in the states named, also the Stake Presidents and Bishops, in bringing this excellent production to the attention of the people, urging them to take advantage of this opportunity—perhaps the only one they shall ever have—of seeing "The Life of Lives" reverently portrayed in motion picture.

The following letters of approval will give our Sunday School workers an idea of the character of the pictures we are going to show the children:

"I saw your films, 'From the Manger to the Cross,' and was much impressed with it. It is a film that sooner or later had to be made, and I am glad that when it was made, it was done in such a reverential way. I am



THE CALLING OF PETER AND ANDREW.

of the opinion that it will be of great power for good, for it can not help but make for the story that we all know so well."—Rev. Wm. F. Bulkley, 454 E. First South street.

"I enjoyed every minute of it because of the clear insight it gave of the life of our Savior."—Robt. H. Bradford.

"I desire to say that your pictures are excellent, and worthy of being exhibited before the most critical of audiences. While the people of today have a desire for the melodrama, I am sure no one could spend their time to better advantage than in viewing your most excellent production."—Bishop David A. Smith.

"I am very pleased indeed to express my appreciation of the film, 'From the Manger to the Cross.' I have seldom seen a picture that has delighted me more from both an educational and artistic point of view. I have already recommended the film

highly both to my school and to my ward. I should think that it would meet with great success not only in the Church but in the theatre."—O. J. P. Widtsoe, Bishop of the 19th ward.

"I take pleasure in saying that it is the world's greatest Religious Film subject. It is a masterpiece, the best I have ever seen of the kind, so beautiful and true to history."—O. F. Hunter.

"I take great pleasure in repeating what I have said to my friends many times, that it was really a very choice lot of films, and presented the subject in a most reverential manner, and should be seen by all who appreciate good religious study, and it seems to me that it could do splendid work if exhibited in the various churches. It is really the best film exhibition that I ever witnessed."—J. D. Cummings.

"I enjoyed it very much. The exhibition as a whole I consider is very impressive, and fills one with feelings



THE LAST SUPPER.

of reverence to behold it. It is, in my opinion, worthy to be given in churches, as it is spiritually uplifting

and educational in character, and will interest both young and old."—
BISHOP EDWIN F. PARRY.

The Gentle Voice.

By Frank T. Bayley.

There is a certain store downtown with which I sometimes do business, and a young lady usually answers the telephone. Her voice is so sweet and gentle that I just want to know her. I am sure she is a good woman.

It is worth a great deal to an employer to have such a voice at the telephone or behind the counter. It sells goods for him. Do you know that people are sometimes driven away from a store by the ungentle voice and ill manners of a clerk? Why, there are some clerks who almost say "scat!" as they look at a customer!

You do not know, dear children, how much need the world has for voices that are sweet and gentle. There is a great deal in the business world that reminds me of a field I have seen that was full of rocks, rough and sharp and ready to bruise a tender foot. But I have seen just such rocks covered with a mossy velvet that was

kept fresh by the nightly dew; making them soft and green so that one loved them. So there are soft voices, sweet and low—velvet tones that cover the hard things in daily life; and they are dearer than moss-grown rocks.

One could afford to pay money for such a voice, but it cannot be bought in the market. There is only one way of getting the treasure. It must grow in the garden of your heart. The secret of a velvet voice is in character; and character is what you are. The voice is the expression of your thoughts and feelings of your real self; and so it comes to be more and more a telltale, until your voice is *you*. If you would have a voice that will make even a telephone wire glad, you must begin with the voice you have and make it true and soft and sweet by thinking cheerful, loving thoughts and living in kindly courtesy every day.—"Little Ten Minutes."

"That Flynn Boy."

By John Henry Evans

XIII.

"Ah knowed 'em—ah knowed th' Elders, th' moment ah laid eyes on 'em! Summat said to me, as plain as that, 'Albert Kiffin'—ah was walkin' past Connersley Street, th' end as lifts a bit—summat said to me, plain-like, 'Albert Kiffin, lad, them's the men you been watting for for twenty-nine year! Ah knowed 'em, right off, ah can tell ye! Ee! but ah was that glad!"

It was Albert Kiffin, as the reader may have already seen, who thus delivered himself—the same that announced himself as a Latter-day Saint after the metting which Gus and Ira held on the street. Albert Kiffin was a small, stout man who looked, in this respect as indeed he did otherwise, very much as Santa Claus might be supposed to look if he were stripped of his toys and his Christmas clothes, not to speak of his reindeers and his sled and the big flakes of snow, and perhaps also of soot, on his jolly hat and coat, and were dressed instead in a pair of shiny black trousers that were forty years old, if they were a day, and checked waistcoat that opened low down on his chest, with a heavy, close-linked silver—pure silver—chain that went round his neck and ended—if it would be proper to speak of such a thing as ending—in the left lower pocket. There *had* been a watch there once on a time, a silver watch with an open face. Kiffin never would have a watch whose face had to be opened with a spring, like the faces of some people. "Ah want a hopen face—ah does!" he had said to the jeweler when he bought it. "God don't like a shut-up man, and no more do I like a shut-up watch—ah don't! So give me a hopen face—one that'll be hopen all the time." That was a long time ago, and oceans of water had run over the big

wheel since then. Albert Kiffin was coatless just now, and pink wrapping twine held up the sleeves of his white shirt, which else would have come down over his small chubby hands.

His only auditor was Mrs. Kiffin—another Santa Claus, a female Santa Claus, minus all the Christmas toggery and the whiskers, but *not* minus the round, ruddy, jolly face and happy ways. She wore a wide lace bertha on her shoulders, and a spotless white apron hid for the most part a black satin dress—all of which articles, you could easly tell by the sad discomfort she was in, had not often in the past thirty-five or forty years been called upon to do duty at the same time.

Santa Claus sat, on this particular evening, in the expansive chimney place. I say *in* the chimney place advisedly. For it was one of those very old-fashioned houses, now so exceedingly rare in England, built on to the house like an addition, where you could sit with the family of a night like this and commune with the stars and the sky. Perhaps it was not so comfortable a place as our hearths nowadays, but it had the advantage of being healthier by reason of its admitting a larger kinship with the outer world. The fire on this particular evening was in the very center of the place—a poor little affair that looked as if it needed warming instead of being expected to give warmth and cheer to even so small a family as the Kiffins. But Albert Kiffin did not know this, he had been used to the situation so long, and so, all unconscious of what you and I might have complained at as uncomfortable, he sat there in his low cane-bottomed chair toasting his feet. Mrs. Santa Claus divided her time between watching a certain kettle, which was suspended by a hook over the fire, to see that its contents did not get more or less than the regulated

amount of heat, and setting the tea things on the table.

"And what did you do, then, Albert?" she asked.

Are you thinking that this was the first time Mrs. Kiffin had heard of the re-discovery of the Elders? If so, you are mistaken. Albert Kiffin was too good a spouse to keep so momentous a secret from his better half. It was the seventh time she had heard the story! Silly? Not at all. Any more than you are silly when you talk over the details, for the hundredth time, of the first real meeting with him (or her), or when you recount the particulars of the time you fooled what's-his-name that dark night! Mrs. Kiffin was merely seeing whether she could not extract some new item of news from the tale. It would have pleased her immensely to have run down the smallest morsel of news concerning the Elders.

"Wot did ah do then, Martha? Ah went right up to th' Elders. Not as ah told 'em 'oo ah was. Not me! Ah took a back seat like, and listened."

"And could you 'ave told it was th' Elders if they 'adn't said so?"

"Ah could—that ah could! Th' gospel 'as the same taste as it ever had, Martha. Didn't Joseph say as th' gospel could be tasted? Well, ah fairly tasted it th' moment ah heard it from them boys. D'y'e think, Martha, as ah could be deceived in th' sound of your voice after these many years?"

"It ain't likely, Albert!"

"No more could ah be deceived in th' accents of th' gospel! Ee! but ah was that glad, Martha!"

Martha, in the meantime, had been busy with her affairs. She had gone to the bureau drawer that was rarely opened, had taken out a heavy linen tablecloth, and had spread it on the table, a little round one, with the greatest care smoothing out with her hand the creases of cycles of moths. Then she had gone to the china closet, where was a perfectly wonderful collection

of cut glass and rare old china that would have done honor to a far greater house but that would scarcely have been loved more, had taken out cups and saucers and small plates which had not been used for more than once or twice in a score of years, and had set the table for five persons.

"Ee, but Steve Lobb flew up like when 'e heard un was a Saint! 'E threw a last at the 'ead of th' young Elder. Ha, ha! An wot d'y'e think 'appened, Martha? Th, young man up an' catched it like as if 'e was a brick layer catchin' bricks from th' hod-carrier! It was a jolly good one, 'e was that quick!"

Martha made another trip to the seldom-used bureau drawer, extracted therefrom a small purse, took from the purse a bright new half-crown piece, and returned with it to the table nearer than she had been to where her husband sat.

"Ee! wot's that, Martha?" he inquired.

She held up the shining silver piece for his inspection.

His eyes bulged out with surprise. "An w're did thee get that, Martha?" he asked.

"Saved it."

"Saved it!" he repeated mechanically.

"Yes, Albert."

"An 'ow long, Martha, did it take thee to save that much?"

"Six year."

"Six year! Ah didn't think thee could 'ave saved so much in fifteen year. Thee must 'ave 'ad to squeeze an' pinch, Martha."

"A ha' penny now an' a ha' penny then counts up in the end, you see, Albert."

"An' wot art thee goin' to do with it, now that thee hast saved it?"

Martha rubbed the coin with the corner of her apron, and fidgeted about much like a young lady who is about to allow the forbidden kiss. At last she said timidly—

"Give it to th' Elders!"

"Ah thought so—ah thought so. Very like they'll need it. Brother Jermyn was always that glad to get a penny, as we had more of in them days than we 'ave now. But, Martha, do thee give it to th' one as caught th' last. 'E was a rum un, that lad!"

Martha carefully wrapped the half-crown in a woolen cloth, and tucked the cloth securely into her bodice.

"Whether they'll be needin' it or not," she said, "the Lord'll bless us as gives to 'is servants. Didn't 'e always bless us for it w'en we give anything to Brother Jermyn—tell me that, Albert."

"That 'e did, Martha—that 'e did!"

"An' can't 'e bless us now, as well?"

"Martha, girl, thee talkest as if ah were objectin' to thee givin' it to th' Elders!"

"An' didn't ah tell thee, Albert," she went on regardless of what he had said, "six years an' more ago that th' Elders were comin' to Macclesfield?"

"Thee did—thee did!"

"Well, as 've been savin' ever sin'. An' now th' time 'as come as it will be given them."

She said this in almost a fatalistic tone, as if the thing had been superimposed upon her from without, instead of having arisen spontaneously out of the goodness of her own heart. Nevertheless, there was at the bottom of that a tone of joyfulness that could not be mistaken.

With these last words she looked at the clock—one of those old-fashioned time-pieces with weights and chains and reaching almost to the low ceiling.

"It's time as they was 'ere," she added. "Just think, Albert lad, as this is th' first time in twenty-nine year as the' Elders 'ave been 'ere!"

"Ee! Martha!"

"An' to think, Albert, as there'll be three on 'em!"

"Three on 'em, Martha!"

The thought was overwhelming.

There was silence between them for a moment, while joy overflowed. Presently there came a knock at the door, a low knock as of one who feared to disturb the sick, and Elders Silverton, Flynn, and Hewling were admitted.

"This is quite a climb from the town, Brother Kiffin," exclaimed the senior missionary cheerfully, and affecting to puff breathlessly.

"Aye' it is that, sir," responded Albert.

"But it certainly is worth the climb. Why, you've got a perfect Paradise here!"

"It is that, sir," Kiffin said. "We've lived 'ere forty-two year, sir, night an' day, ever sin' we was first married, Martha an' me."

"Whew! Fory-two years is a long time, isn't it?" Hewling put in.

"It don't seem long to us, sir, do it, Martha?"

"It seems only yesterday, sir, sin' we came 'ere, man an' wife!"

Meanwhile, the handshakings were going on. And such handshakings! You would have thought, had you not known to the contrary, that these five people were friends of at least sixty years' standing, and that this was the first time they had met in two-thirds of that period. Meanwhile, also, the bread and butter, the marmalade and sugar, and the milk had been put on the table by the good housewife, and the tea poured out into the cups and saucers—except for the three visitors, who indulged in the strong beverage known as "word of wisdom."

"Tea's ready," announced Mrs. Kiffin.

Whereupon they all sat round the little table, a crowded company, to be sure; but that did not matter, for this was not one of your seven-course dinners, and so nobody required much elbow room. Mrs. Kiffin waited on the table assiduously, asking perpetually whether some-body-or-other would not have something. She cut the bread into slices the thinness of a postage

stamp, spread the butter on it as she cut it, and laid it by the plate of the one who was nearest through. They talked—mostly of the Kiffins' joy at once more finding the missionaries and of the shoemaker's last which Gus had caught so dexterously. They talked also of the olden days in Macclesfield where there was a flourishing branch of the Church in the place.

"How large a branch was it, do you know?" Silvertown asked.

"Ah don't exactly remember, sir, but ah should say it were some 'undreeds, sir—that ah should."

"And do you know what became of them all?"

"That ah do, sir. Most of 'em went to Zion, we're Martha an' me ought to be, an' would 'ave been if we'd th' money. Then, some of 'em left th' Church, sir, like that owd shoemaker, Steve Lobb—'e's a bad un, sir! An' one family, sir, went to Zion and come back. That was th'Dodwells. Me an' Martha there—jerking his thumb in the direction of his wife, as if to point her out from a score of persons each of whom' might possibly be mistaken for the genial hostess—"me an' Martha there be th' only ones as are left, exceptin' them as ah've been tellin' you of, and them as is dead."

"This shoemaker, you say he was cut off the Church?"

"Aye, that he was, sir an' 'e was always reckoned a bad un."

"About those Dodwells, Brother Kiffin, you say they went to Utah and came back. Are they here in Macclesfield now?"

"They be, sir. Leastwise, th' owd man Dodwell is. Ah see un only yesterday mornin' an' ah'm likely to see un any time again."

"You don't know where he lives, I suppose?"

"Ah don't rightly know, sir. But ah don't think 'e lives a great way from 'ere. Ah can't rightly make out, either, as un's in th' Church now. Ah don't think un is."

"How long was he away from here?"

"Ah don't rightly know that, sir, but ah think abaht two or three year. 'E've been back abaht twelve year."

"Well, well! You don't know why he returned to England, do you?"

"That ah don't, sir."

"I've always understood that America, especially Utah, was a better place than this country in which one might get a start. But I suppose he fell in with some apostates there, who poisoned his mind against some of the doctrines of the Church."

"Un got money to come back with—un did," observed Mrs. Kiffin.

"Yes, and in two or three years, too—something he couldn't do here in less than ten years," Gus ventured.

At that moment another knock came on the door. Martha went to see who was there.

"Well, ah never!" she exclaimed, "if there ain't the man we was talkin' about this very minute!"

And she ushered in William Dodwell. He was an elderly man, with a drooping mustache and stooped shoulders. He was forthwith introduced to the missionaries, after which he took a chair.

"Your ears must have been burning, Brother Dodwell, for, as Sister Kiffin was saying, we were talking about you."

"That's very likely what brought me here, I think. My wife and I were also talking about you' missiönaries. Brother Kiffin here told me that he had seen you, and we wanted to see you, too. That's what I came over here for. But I didn't expect to find you here this evening. I came over to see if I couldn't get your address."

"Well, this is a most providential meeting, Brother Dodwell!"

"It is that. My wife and I, with our children, went out to Utah fifteen years ago," Dodwell explained. "and we settled in Salt Lake City. We fell in with some disgruntled people there,

who filled our minds with a lot of stuff about the Church authorities. And in three years we came back. We've regretted it ever since then, and we've been raking and scraping to try to get back to Zion, but money don't come so easy here as it did there. So we can't go, it seems. That's the whole truth, Brother Silverton. Since we heard you brethren were in town, we've made up our mind to be baptized again and make a fresh start."

"This is very gratifying, Brother Dodwell, I'm sure. As a matter of fact, we were going to baptize Brother and Sister Kiffin this very night. We've engaged the public baths. And if you want to be baptized tonight you may, or if you wish to wait till some other time you may do so."

"No; I'll go home now and have the family get ready. We may just as well do it now as any other time."

And he went home immediately, in as high glee as the Kiffins, promising to meet the missionaries at the baths in half an hour.

Just before the five were leaving the house for the baths, Mrs. Kiffin took out the half-crown and held it out in her hand.

"This is for you," she said, without indicating who the "you" meant either by the eye or by the hand.

Silverton looked at Gus, as being the one mainly responsible for the discovery of the Kiffins, and Gus looked at Silverton, wondering what he ought to do. Ira, seeing the hesitation of the other two, took the initiative. He stepped up to the good woman, put an affectionate hand on her shoulder, and said in his usual patronizing air:

"My dear Sister Kiffin, you can't afford this. We can better afford to give you half a crown." And suiting

the action to the word, he pulled out of his pocket a silver piece of that amount and forced it into her hand.

Disappointment overspread her face. But she said not a word. Presently all five were on their way to the baths in the town.

"Brother Hewling," said Silverton on the way, "you made a serious mistake when you refused Sister Kiffin's money."

"But we didn't need it, did we?"

"That is not the point at all," was the reply. "Don't you know that it is more blessed to give than to receive? For ought we know, she has been saving halfpennies for a long time on purpose to give that to the missionaries. You have needlessly hurt her feelings—I could see that—and deprived her of a blessing."

"But she needs it—one can see that."

"Very true. But we might have planned to give it back to her in another way, a way she wouldn't know anything about."

"I see!" on the part of Ira, closed the conversation.

At the public baths they met the Dodwell family—eight in all. Mrs. Dodwell was a good deal younger than her husband, not only in appearance but also in years. The youngest of their six children was five years old.

Gus officiated in the ordinance of baptism. Albert Kiffin was the first to go into the water. Small though he was he proved the hardest to manage. After he had been baptized, he contrived to go down again, Gus meanwhile endeavoring to hold him up.

"What's the matter, Brother Kiffin?" Gus asked.

"Oh, Brother Flynn, ah said 'damn' w'en my foot slipped, an' ah wanted so to start fresh like!"

(TO BE CONTINUED.)



True friends visit us in prosperity only when invited, but in adversity they come without invitation.—*Thesophrastus*.



From Long Ago: A True Story of a Latter-day Saint.

By Sophy Valentine.

October, 1891. After two years of missionary life in the Sandwich Islands, we are back once more. I came home much sooner than I expected on account of my life; but I enjoyed the trip immensely.

While there I used to teach a Sunday School class of boys and girls, and how eager those boys and girls were to learn. I had taken with me a book, the story of the Bible, and I would read and explain to them from that, and they were so anxious to hear, that sometimes when they did not see the book they would come up to me and say excitedly: "You forget you book Anni?" And when I would hold it up and show them they seemed greatly pleased. We taught them in English.

While on the Islands I had the honor and pleasure of meeting and explaining the Gospel to the Queen Liliuokalani. She sent word one day to the president of our mission, that she was coming to visit her subjects at Laie, and that she would stop over a day with us. Well, the sisters, (there were seven of us), got busy immediately to prepare dinner for her and her attendants. There were sixty of them when they came. We had arranged the tables in the big meeting-room and it was quite a grand affair.

The queen, a dark, lady-like woman, was splendidly dressed. She conversed well in English and was very pleased. Her appearance was refined and she spoke in low tones. I had the honor of entertaining her while the other sisters got the dinner ready and on the table.

We spoke about the Book of Mormon and the ancestors of her people, and she was much pleased to have me tell of the Book of Mormon incidents. She expressed a great desire to possess that book and I afterwards bought the best copy of the Book of

Mormon that I could procure there and presented her with it, for which she seemed much pleased.

She told me that she did not doubt that what she had heard was true, but it would be impossible for her to embrace it, as she feared that that would cost her her throne. Poor thing, how uncertain are the things of this world! Her throne she may lose anyway; how much better to possess the favor of the Lord. But I shall always remember her with pleasure.

It was with a feeling of sadness that I left many dear friends in the Hawaiian country, and I was much troubled in my heart about my prospective return journey, as I suffered much with seasickness going over. But my dear husband gave me a blessing and promised me that I should not be ill a day nor an hour; that the sea should be calm and unruffled. Well, that promise was verified, for I never felt better in my life than while crossing the great ocean, and the children reminded me of it the day we landed.

October, 1893. I have been back east in Pittston, Penn., visiting two of my uncles: Esdras Howell, who is a member of our Church, and John Howell, a wealthy merchant. I went there for the purpose of gathering genealogical data and I had many and varying experiences. I have often wished that I might take a trip like that, and my going shows that "all things come to him who waits."

My uncle, the merchant, and his wife, are orthodox Episcopalian and could not tolerate the "Mormons." We had many a battle over our respective beliefs, and often when they would speak disrespectfully about our leaders I could scarcely hold my temper, but I bit my tongue and said, "God forgive you, for you don't know what you are fighting against." That mollified

fied them and they would excuse their extravagant language.

My uncle was ill for a while during my visit with them and communion was brought to him from the church and after the ceremony my aunt offered the priest cigars, which he helped himself to.

There was great lamentation in my uncle's family because the priest was going away. The Lord had called him to Philadelphia, so they said. I asked my aunt the cause for the change. "Oh," said she, "it is almost aggravating. We furnished him an elegant home and paid him four thousand dollars a year, but because he is such an excellent preacher the Philadelphians have offered him six thousand dollars." I told her that I did not think the Lord had anything to do with such a call, and I read to her from the scriptures. But she did not take kindly to it. She was, however, amazed when I told her that our missionaries do not receive any pay; she could hardly believe it, she said.

When I left my uncle's house I was sad at heart, knowing and feeling that the one essential had been lacking in our intercourse.—true sympathy. They could not see the beauty of my religion, or would not, for they closed their eyes tight, that no ray of light might enter. But some day the veil will be lifted from their eyes, dear souls, then how surprised they will be!

While east I visited the World's Exposition at Chicago and was much impressed by the displays of the various arts and crafts of the different nations. How wonderfully has God blessed man; how great must He be since His children even here on earth have learned such wonderful accomplishments!

While visiting my Uncle Esdras Howell at Scranton, we had a large meeting of Saints and a spiritual feast it was. One sister told of a drunken husband, who, when he joined the Church left off drinking and became a good and sober man. She herself had been afflicted with a cancer on the cheek. The doctors had pronounced it incurable, but she had gone to the servants of the Lord and she had exercised faith before the Lord and her cancer had been cured by administration alone, and left her cheek in a perfectly natural condition. Many testimonies did I gain during my trip that strengthened my faith and made me rejoice that I had received this blessed Gospel in the days of my youth.

And now I shall write no more in my journal. I know not whether my days be many or few, but while I live my soul rejoices in His goodness, Who led me over the rough places and never forsook me.

I do not regret any of my afflictions; I realize that they are part of life's great training school. Out of my experience I have winnowed a few grains that I would like to give to the young and rising generation: Be honest always, and firm; take your stand for what you know to be right and then stay by it; practice economy and work; be kind and just in your dealings and be not hasty. And above all remember that a fervent trust in the Almighty coupled with honest effort will in time bring you anything you wish. Be cheerful. Under all my trials and experiences I have tried to be cheerful and grateful.

"It is easy enough to be cheerful
When life goes by like a song,
But the man worth while is the man who
can smile
When everything goes dead wrong."

Life is a stage play; it matters not how long we act, so long as we act well.—*Bacon.*

The House Under the Bee Hive.

By Susa Young Gates.

Now Clarissa lay sick with a fever. Clarissa lived in the House Under the Beehive, right next door to the House With the Twenty Gables, chiefly because her mother lived there too. And her mother and family lived there all alone, in this very grand and very aristocratic House Under The Beehive, chiefly because Clarissa's mother was the first good woman to make her splendid material sacrifice for Father away back in the days of Nauvoo. And so, and also, was Clarissa's mother a capital cook and a most exemplary mother to her large brood of boys and girls. And moreover, house-keeping was an art, a fine art, with Clarissa's black-eyed, plump, efficient mother. And thus it came about in the mysterious advances of time, that Father has his large upper chamber in the House Under The Beehive, and his breakfasts were prepared by the deft hands of Clarissa's mother. For these and sundry other reasons, Clarissa's long golden curls, and her lovely bright blue eyes, and her svelt little body was very frequently cuddled in Father's tender embrace, and her placid voice and temper of brilliant sunshine was very soothing and delightful to Father's tired nerves.

And Clarissa lay sick with a fever.

Fevers were not very common in the House With the Twenty Gables nor indeed in The House Under the Beehive. For wise pioneer mothers knew the mystic combinations that Dame Nature had tucked safely away in the green juices of the succulent peppermint, which grew along the ditch banks inside the high walls that enclosed The House With The Twenty Gables and The House Under The Beehive. They had discovered, had these heavenly wise mothers, the virtues of wild sage taught by the ancient lore of the squaws who mean-

dered down from their canyon teepees and loitered for hours at the back doors of these strange wooden and clay houses kept by white squaws who swept floors and spread white cloth over beds. These dusky Lamanite mothers grunted out directions in their laconic phraseology for the use of the old man, and the red willow bark and the spiked sage which covered the valleys of the mountains as the waters covered the great and mighty deep.

"Heap good fun," said Wee-up, as she squatted that afternoon gloriously idle and happy in watching the white squaw flying back and forth under the splendid new rooftree of the House Under The Beehive.

"What do you laugh so much for, Wee-hup," asked Clarissa's mother as she felt her temper rising to see the undue exercise of mirth on the part of her lazy Lamanitish sister.

"Me like to see white woman work," gurgled Wee-hup, in her best English.

Clarissa's mother was almost too astonished to reply.

"Well, I never!" She gasped to her lovely young daughter Fanny, who was washing dishes at the spotless sink.

"Ask her what to do for Clarissa," suggested Fanny, whose practical mind was ever busied with thoughts of well-doing for others.

"Sage heap good," said Wee-hup. She sat for several seconds. Then, with a slight hesitation, as if fearing the white woman's ridicule, she said, "Big Chief ask Great Spirit help Yellow Hair."

"Now where on earth do you suppose Indians could learn about faith?" Both the riddle was unanswered and unanswerable. So Fanny just took hold of the other end of the problem.

"Why don't you send for Father to

come in from the office and bless Clarissa?" She asked.

"Your father has plenty to do without being asked to leave his council meetings to come to a sick child."

But Clarissa had heard the controversy and now she began to whimper.

"I want my favver to come and bless me—I want my favver—"

And the plaintive little voice mingled wails of misery with her wails of desire until it was fairly maddening to mother and sister.

"I want my favver—I want my favver—I want my favver"—shrilled the piping voice of the sick Clarissa.

"Well, mother," said Fanny sympathetically, "if I had the priesthood, I would bless her you may be sure."

Clarissa's preternatural quick ears were not robbed of their keen powers by reason of her sickness. And she caught this new thought with alacrity.

"What's peesthood, mother? I want some peesthood. Go buy Clarissa some peesthood." But as this remark only served to draw a smile from Fanny, whom not even illness and sympathy could rob of her keen sense of humor, tiny Clarissa returned to her original desire and the wail was longingly resumed.

"I want my favver—I want my favver—"

"What's the matter, here Lucy?" asked a crisp voice at the door.

"Oh Ferry, I am glad you have come," answered the distracted mother. "Clarissa is sick with a fever, and she won't drink sage tea, nor even touch a bit of warm peppermint. But she lies here crying all the time for her father to come and bless her."

"Mother," interposed Fanny, "Why don't you get Uncle Ferry to bless Clarissa? He has the priesthood."

But the slender, alert, grey-eyed man in the doorway came forward and laid his hand tenderly on the long golden curls which covered the white pillow under the tossing head of the child.

"Clarissa don't want Uncle Ferry to bless her, she wants her father, eh?" he said kindly.

At this sign of intimate understanding, Clarissa redoubled her agonized pleading for "her favver."

Without another word, Uncle Ferry went out through the little hall-way which led into the private office of father, and entering therein, he was at once seen by Father, who arose with cordial dignity, and invited his nephew Feramorz into the office.

"What can I do for you, Feramorz?" asked father.

"Nothing specially for me, Uncle Brigham, but you have got a very sick child in Lucy's home, who is calling for her father to come and bless her."

"But, President Young," said one of the grave men who were gathered about the central desk, "This matter is very important."

"It is, brethren. But this council can wait. And my sick child can not wait. So you will excuse me for a few moments."

And so and thus, Clarissa got her father to come in and bless her, and there was no need to go out and buy any "priesthood," for Father held the keys; and Clarissa's hot cheeks were cooled by Father's soft caress, and Clarissa's golden curls were smoothed lovingly by Father's tender hands, and Clarissa's fevered blue eyes closed gently and lingeringly on the last happy thought of "favver" as he bent benignly above her sick couch.

And Clarissa was healed of the fever.

Envy is punishing ourselves for being inferior to our neighbor.
—*Epictetus.*



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SALT LAKE CITY, SEPTEMBER, 1913

Helpful Forces.

It is said that the successful man is he who secures all legitimate power within his reach and uses it wisely. This is just as true of a successful official as it is of the individual. The power to be obtained and used may differ, but the result of application is just the same. The great difficulty, however, is to know what powers one

may get. They are like Opportunity, often present, but seldom recognized. Particularly is this true of the Sunday School superintendent; and yet, a little thought on his part will suggest from how many sources of power he may draw.

First, there is his own power of personality, one of the most potent in the governing and guiding of men. It may be difficult to define this personality or tell specifically just how it may be developed, but it is the sum total of a man's inherent qualities and disposition, his movements, expressions, demeanor and dress. All these are constantly exerting an influence for better or worse, and therefore constitute a source of more or less power. Undoubtedly the most potent part of his personality is a man's thoughts. These determine what he really is, for truly "As a man thinketh, so is he." A sincere, righteous man is undoubtedly the greatest power for good that can be manifested among men. To be such a person is the duty of every Sunday School officer and teacher, as indeed the duty of every individual.

Almost equal in influence to what a man is, is what he does. In other words, the power of example is a mighty factor in determining the success or failure of a superintendent. One man has said, "Example is more forceful than precept. People look at my six days of the week to see what I mean on the seventh." Leaving the individual with his personality and example, we must next look for that power which comes from our associates. Is their force negative or affirmative? which means, are

they united or disunited in the common cause. To name this power specifically would be simply to name the great principle which Christ prayed might exist among his disciples, when on that fatal night in Gethsemane, knowing that he must leave them, he cried, "Make them one as Thou, Father, and I are one." The successful superintendent cannot brook the presence of the least thing that will deprive him of the assistance of the ever-effective power of unity. This extends not only to the superintendency, the officers and the teachers, but to the Bishopric of the ward, the stake Sunday School board, the stake superintendency, the general Sunday School Union and the General Authorities of the Church. Harmony is the music of the universe. Only when elements and powers clash do we hear the discords of fear, pain and death. Unity with these officers is within the reach of every superintendent. He who does not secure it and use it wisely is unsuccessful.

Many other factors might be mentioned, but the brevity of this article precludes even naming them. There is one, however, that must not be omitted, insignificant though it may seem, and that is the power of grasping every opportunity as applied to Sunday School work. One phase of this would be the giving of appropriate exercises for special days and seasons throughout the year, using the spirit of the occasion for the inculcating of the lessons that should be taught. For example, what an influence for good is the spirit of Christmas! What an excellent opportunity

this festive season affords for the emphasizing of divine truths in the life of the Redeemer! So with the Prophet Joseph's birthday, the New Year, Washington's birthday, Lincoln's birthday, Bird day, Pioneer day, Thanksgiving day, etc., etc. Even the beginning of each of the four seasons may be used to great advantage in keeping up or renewing interest in the Sunday School work. Autumn, the gathering time, is now upon us. Many officers and teachers have been away during the summer weeks, some seeking employment; some, health; some, pleasure; and others, various things. Children have been away, too; consequently, the attendance at school has been reduced. Why not make a special effort to garner all of the experiences, the energy, and the new thoughts obtained from travel, visits and study, by inviting everybody to renew his membership, attendance, and interest in his particular class or department, and thus, by contributing renewed energy and life, make compensation for his few weeks absence! The beginning of fall should mark the *beginning* of the final and best study in all the courses; the beginning of the completion of all annual reports, and the renewal of the determination to make this year the banner year in all phases of Sunday School work.

In such ways may the wise and skillful superintendency utilize much of the power within their reach, and by using it wisely, leave indelible impressions for good upon the hearts of youth, who some day will "rise up and call them blessed."

DAVID O. MCKAY.

Read not to contradict and confute, not to believe and take for granted, not to find talk and discourse, but to weigh and consider.
—Bacon.



Sunday School Work

Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

SACRAMENT GEM FOR OCTOBER, NOVEMBER AND DECEMBER, 1913.

Help us, O God, to realize
The great atoning sacrifice:
The Gift of Thy beloved Son,
The Prince of Life, the Holy One.

CONCERT RECITATION FOR OCTOBER, 1913.

Luke 6:37, 38.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

Genealogical Day.

On the 21st day of September, while in his father's house, in Manchester, Ontario Co., New York, the Prophet Joseph Smith received the following revelation:

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming."

September twenty-first, 1913, has

been set apart by the Presidency of the Church, as "Genealogical Day," to be fitly observed as such in all the religious services of that Sabbath. In accordance with the instructions from the First Presidency, which appeared recently in the *Deseret News*, we respectfully suggest that every Sunday School Superintendent thoroughly prepare to hold appropriate exercises adapted to the interest and understanding of the children. In the first place, get the co-operation of the teachers in having all classes memorize before Sept. 21st, section two of the Doctrine and Covenants, so that this special Concert Recitation may be repeated with understanding and volume.

A second important point to observe is the choosing of a good speaker—one who will say much in a little time and say it interestingly. Besides the specific importance and the deep religious significance of Temple Work, much of which many of the children may not be able to understand, the subject "Temple Work" connotes impressive facts and incidents replete with good instruction and spiritual training. For example:

1. The youthfulness of the Prophet when he received this significant revelation.

2. The Prophet Elijah—His solitary life—His strong and fearless soul—Incidents in his life—His appearance on Mt. of transfiguration, etc., etc.

3. His appearance in this dispensation.

From any of these may be chosen a theme that will at the same time be interesting and instructive to the entire school. Then in the adult classes, and particularly in the Parents' Class, the importance and nature of Temple Work for the Dead may be considered at length. It is not expected that class work be dispensed with, but that the opening exercises be made fitting as suggested, followed by appropriate suggestions or careful consideration in the respective departments of the school.

The Nickel Fund.

October is the month fixed for the collection of the Nickel Fund. Every superintendent knows what this fund is established for. All are cognizant of the fact that it is the only means the General Board has of paying the rapidly-increasing expenses of the great Sunday School Union organization. The General Board, like the rest of the twenty thousand and more earnest Sunday School workers of the Church, labor without pay other than the blessed satisfaction that this sweet Sunday School work brings to them,

but the expenses of rents, literature, clerical help, and the large amount necessary for traveling expenses, must be met, and the Nickel Fund is the only source of revenue the Union has at the present time. If our JUVENILE INSTRUCTOR and Book Store were better patronized we might hope to receive some revenue from these sources but with the support now received we can only hope to make these departments self-sustaining. For these reasons we ask the support of the superintendents in the collection of the Nickel Fund for 1913.

We suggest the following method of collection:

The envelopes will be delivered in September. On the first Sunday in October give each teacher enough to supply all the members of his class. The teacher should write the names of the pupils upon the envelopes and deliver them the first two Sundays of October. If any members of the class are absent on both Sundays, their envelopes should be sent them by neighboring pupils, or better still, delivered by the teacher, personally. This may furnish an opportunity to call upon absentees. The delivery of an envelope to each *enrolled* pupil is an important factor in the collection. On the other two Sundays of October the collections should be made the last Sunday being utilized to close up the fund and make the report. It will be worth while for superintendents to follow this method and get the obligation off their minds. It will save much letter-writing and many disagreeable delays.

Don't forget that there are many people who will delight to give more than five cents for the Sunday School work—who will give that many dollars. Accept it with a thankful spirit, for such generosity will be met with blessing.

The collections should be turned over immediately by the School to the Stake Treasurer who, after deducting twenty per cent for stake purposes,

should forward the balance to General Treasurer John F. Bennett, 44 East South Temple Street, Salt Lake City, Utah.

Teaching Hints

[By Adam Bennion, Granite Stake.]

1. The statement, "Teachers are born, not made," does not preclude the idea of improvement.

2. Preparation, Prayer and Perseverance might well constitute a teacher's "P's". If he minds these, the "Q's" will take care of themselves.

3. The teacher ought to know more about any given lesson than the pupil, even though the latter may have read all the assignment.

4. The fact that a teacher once knew a lesson does not mean that he can now teach it. Knowledge to be forceful must be fresh.

5. If a class is unprepared the teacher should remember that he can't pump water out of an empty well. And he should remember, too, that scolding doesn't do much toward filling the well.

6. The teacher's task is to direct activity, not to maintain silence.

7. The teacher who talks the greater part of the recitation, pre-

sumes a considerable gift of oratory.

8. Concrete illustrations add a wonderful life to a recitation. And the teacher doesn't have to give all the illustrations.

9. The amount of love a teacher has for his pupils can be pretty well measured by the amount he shows to the boy who hasn't any for him.

10. Teaching a class of twenty boys is just a convenient way of teaching twenty individuals. Boys never constitute a "lump" sum.

11. There should be plenty of questions—they should differ to suit the different children; they should lead somewhere and the teacher should know where; they should make the pupils think; and they should *not* all be answered by the teacher.

12. It is more important that the lesson impress the pupils with the character and ideals of the men of sacred history who had faith in God, than that pupils know the facts or chronology of the lesson.

13. No teacher is so capable that he doesn't need to improve. When he quits growing he ought to quit teaching.

14. And after this comes more love, more kindness, and more preparation.

The Joy of Serving.

"No man is conquerable until the joy of serving his cause has been driven out of his heart. Nehemiah expressed a fact that is undoubtedly often quoted by those who have not experienced it, and often experienced by those who never have quoted it, when he said to the people: "The joy of the Lord is your strength." As long as religion is a joy in the life it will not be parted with, and its demands will not be disobeyed. Changing it about, when one is obedient and loyal with his whole heart there will be enthusiasm and joy in his life. Joy and service go together in mutual helpfulness. When one knows he is with Christ and Christ

with him, he will sing songs in the night, though his feet be in the stocks and his lacerated back on the rough dungeon floor. When one sees the promises of God with clearer vision than the obstacles of the world, when he realizes that he is following an unconquerable leader from whose love no power known to man's reason or imagination is able to separate him; then there is no night so dark, nor pain so keen, nor disappointment so bitter that his soul will not exult in God through it all, and he will march on with unabated zeal and vigor. Like Christ, for the joy that is set before him he will endure the cross and despise the shame."

Parents' Department.

*Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter, Hyrum G. Smith,
and Charles H. Hart.*

In the August number a few general suggestions were offered for the work to be taken up during the coming quarter—September, October and November.

The *Government of Children*, was offered as the general subject. Co-operation with the teachers was urged and it was suggested that a good program be provided for the first Sunday, with the purpose of rousing the parents again for the coming year's work.

A letter has been sent to the various stake supervisors instructing them to advise class supervisors to have their classes supplied with the pamphlet, "The Government of Young Children," by W. B. Forbush, President of the American Institute of Child Life. The pamphlet will cost \$— It can be obtained from the Deseret Sunday School Book Store. It is full of valuable suggestions and should be read by every supervisor and by the parents, as widely as possible.

The Keynote.

"Train up the child in the way he should go; and when he is old, he will not depart from it."

The numerous requests that have come to the Committee to give the parents a chance to discuss the subject of child government has made the members feel that there is a pressing need for parents to face together this subject.

"Train up the child in the way he should go." Are we doing it?

Are not many parents losing their hold on their children and allowing them to grow into disobedient, careless, and even sinful habits? Should there not be a sharp call made to check up results?

We believe there should. There is no spirit of pessimism in our call. Chil-

dren are inherently just as good as ever they were; parents, also, are just as good. But the spirit of the times tends to freedom, to disobedience, to looseness, and to sin. Parents must get together, study the problem with care, and co-operate in their efforts to stem the tide that, we fear, is carrying us the wrong way.

PARENTS AS STUDENTS.

We propose a more studentlike attitude on this point. To that end we offer the pamphlet named. Parents should study it. There are other good pamphlets and books which will also give very practical and helpful suggestions along this line of "*Training the child up in the way he should go.*"

OTHER PAMPHLETS.

Supervisors should have their classes provided with the following pamphlets for the work in October and November.

"The Government of Children Between Six and Twelve."

"The Government of Adolescent Young People,"

Write to the Deseret Sunday School Union Book Store for these.

BOOKS FOR PARENTS.

Watch the Instructor for suggestive lists of books for parents. Let the parents begin to supply their homes with the right reading material to guide them,—and let them *study it.* *Parents should read more.* We hope the supervisors will do what they can to help our parents become students of child life.

Our aim will be to help you find the material you should read. We will try to keep you informed of the best.

You should see to it that the suggestions offered are not neglected.

To begin with, here are two good books for every home:

"Training the Boy," Doctor William A. McKeever.

"Children's Rights," Kate D. Wiggin.

Each month we will try to add another good book to the list.

A LIBRARY SUGGESTION.

We suggest that the parents class begin to build up a Parents' Class library for use of its members. If the community you live in has a public library, let the books bought from time to time by the class, be kept there for free use of the parents, under regulations suggested by the class. If no library is in the town, then establish one, or, if this be not feasible, build up the Sunday School library.

The INSTRUCTOR will offer you definite suggestions from month to month as to what pamphlets and books to buy for your Parents' Class library. We feel that to purchase a few each month will be easier and better than to buy all at a time.

What is desired is to get parents to read more along the line of child training.

Get your teachers to co-operate with you in this effort.

Lesson Topics.

The field of Child Government is wide and rich. In the larger sense it covers all our problems; but we must select our topics, taking those that seem most vital, and focus our attention on these,—one at a time. To that end we offer the following:

For September.

See August INSTRUCTOR for Lessons, I, and II.

LESSON III.

Quarterly Subject One: Beginnings in Child Government. Base your

work on the pamphlet: *The Government of Young Children.* Every supervisor, and as many of the class as possible should be supplied with copies of this. For first lesson take pages 1 to 16, inclusive.

Discuss the following topics. (See summary of pamphlet page 34, for additional suggestions):

1. What is the chief purpose of Child Government?

2. Attitude of children towards law. How do they regard our rules and our efforts to make them obey? Do children like to be made to mind?

3. Offenses of Childhood: What are the chief things for which young children need correcting?

4. What punishments are right and effective for little children? In what spirit should they be given?

5. In what ways do children often impose on parents?

6. How do parents frequently forget that children have rights that should be respected? What are some of the inherent rights of childhood?

7. Discuss fair play as it pertains to parent and child.

8. One authority says that lack of fairness and of firmness causes most of our trouble in governing children. Discuss the assertion.

9. Discuss obedience as the first law of child government. How can it best be secured?

LESSON IV.

Quarterly Subject Two: Ways of Governing.

Read pages 17 to 33 of the pamphlet. *"The Government of Young Children.*

Discuss these topics. (See Summary page 34, Last eleven topics, for further suggestions.)

1. What are some ways by which parents are constantly suggesting wrong conduct to the child? How can we make our suggestions point toward the right?

2. In what spirit and tone of voice

should commands be given? Discuss here, nagging, threatening, sarcasm, etc.

3. In what ways can the parent often give the child a chance to choose to do right, rather than force him to do it?

4. *Punishments.* Discuss each of the following:

- (a). Natural punishments.
- (b). Punishment by deprivation.
- (c). Corporal punishment.
- (d). Government by rewards.

5. Self-government is the end of all government. One professor suggests that the old saying, "I will conquer that child no matter what it cost him," be changed to "I will help that child to conquer himself, no matter what it may cost me." What do you think of the change?

For October.

LESSON I.

Local Subject: If the class has no special subject demanding attention, the time can well be spent on the rich material suggested in Lesson IV for September. It is not likely that one Sunday will be sufficient for the discussion of the subjects there outlined. Probably a good lecture on the subject may be given. These are only suggestions, however; let the various stakes fill this Sunday as they think best.

LESSON II.

Calendar Subject. Parents as Citizens.

The time will be ripe to stir parents to their *Civic Duties* prior to and during election. Every parent should be roused to feel his or her responsibility in Government of the community. Partisan politics are not to be discussed, but problems of moral and civic welfare should receive distinct attention. Let the parents discuss the problems that demand attention, and work to uplift their community. *It*

is not only their right and privilege, but it is their duty.

LESSON III.

Quarterly Subject Three: Government of Children of School Age.

Use for this lesson the subject matter contained in the pamphlet called "Government of Children Between Six and Twelve," by Dr. Forbush. Study pages three to twenty.

Center your discussion around the following points:

1. Honesty on the part of parents in dealing with children.

What instances have you noticed wherein the parent did not seem to be fair in dealing with his child?

2. Giving the child a hearing.

Are parents not inclined to decide questions of discipline too hastily?

3. Preventing troubles by looking ahead.

In what ways may parents often avoid difficulty by preparing beforehand to prevent it?

4. The question of companionship.

How can we cultivate better the spirit of companionship between parents and children? How can we inspire greater confidence between ourselves and our children?

LESSON IV.

Quarterly Subject Four: Government of Children of School Age.

Use the same pamphlet for the subject matter for this lesson as suggested for Lesson 3. Study pages 20 to 43.

The following topics should be discussed:

1. Obstinacy.

What are the causes and the cure for obstinacy on the part of children?

2. Individual rights of the child.

How far should we permit the child to express his individuality?

3. Social rights of the child.

What should every parent recognize as the inherent rights of the child socially? In what ways do parents often

drive their children from them by failing to provide properly for these rights.

Should the class need further material, the subjects of obedience of children, government by suggestion, explanation, persuasion, and activity can be taken up. The pamphlet suggested is very rich in its content and the work of most careful authorities along these lines.

The discussion of Dr. Forbush is plain and to the point. Every parent

should read this most excellent pamphlet.

The supervisors will find no trouble whatever in having a real live discussion around these important topics.

Let us make ourselves students indeed, let us begin to understand our children better by making a careful study of them, both by reading and by keeping closer to their lives.

We expect most excellent results to come from the study of this important topic.

Theological Department.

*John M. Mills, Chairman; James E. Talmage, Geo. H. Wallace, Milton Bennion
and Edwin G. Woolley, Jr.*

First Year—Lessons for October.

Jesus, the Christ.

[By Dr. James E. Talmage.]

Lesson 28. "Ask and it shall be given you."

The present lesson deals with the subject of prayer, its nature, its purpose, and the essential characteristics of true prayer. As recorded in the 11th chapter of Luke, Jesus was praying in a certain place, and when He ceased, one of the disciples, who was evidently impressed by the earnestness of our Lord's supplication, said unto Him: "Lord, teach us to pray." Responding to the request our Lord gave as a pattern for earnest prayer the concise and soulful supplication since known as "The Lord's Prayer." At this point observe that the Lord's Prayer was given in answer to a specific request and, moreover, that this request was inspired by our Lord's example. Thus it is a fact that the Lord's Prayer was a result of our Lord's praying.

The Lord's Prayer is to be studied in detail. The teacher should consider the prayer verse by verse, sentence by sentence, utterance by utterance. He should compare the ver-

sion given by Luke (chapter 11) and by Matthew (chapter 6) with the version given in the Nephite scriptures (III Nephi 13). Between and among these different versions there is no essential difference or deviation.

The prayer is a type of simplicity combined with earnestness and fervor. It is brief; it is devoid of the vain repetitions such as were so common in that time and such as are so common today. The prayer is addressed to the Father; He is reverentially recognized as the One, "Who," or "Which" "art in heaven." The coming of His Kingdom is asked; the doing of His will as expressed by the words "Thy will be done," naturally follows as an essential condition.

Then follows a petition for earthly needs. It is enjoined that we ask for our daily bread—mark you we are asked to petition for daily bread, not for enormous supplies which may seem to secure us from want for a long time to come. The Father would have us depend on Him from day to day—lest we forget. So it was in the days of early Israel as they journeyed in the wilderness: they were fed with manna, not for long periods in advance, but from day to day.

Next we are taught to ask for for-

giveness, but not without condition. We are to expect forgiveness even as we forgive others. In this connection review Lesson 22. Forgiveness is given to the deserving only. It is not to be had by the unworthy.

Next we are told to ask for protection against temptation, and for deliverance from evil. Furthermore, the Lord's Prayer acknowledges God's supremacy in all things and closes with the solemn invocation "Amen," meaning "So be it" or "Let it so be." This closing invocation is in the nature of a seal or a final petition that the foregoing prayer be heard and answered.

The lesson thus given is illustrated in parable. In this connection we have to consider two specific parables, viz., the parable of the importunate neighbor (Luke 11:5-8); and the parable of the importunate widow (Luke 18:1-8). In the application of those parables the teacher must observe great caution and care else it may be made to appear that God is subject to the weakness of man. The lesson is evidently this: If even men can be brought to respond to repeated petitions when they may be deaf to a single request, the Father whose love for His children transcends all human love, will surely hear.

Lesson 29. Lazarus Restored to Life.

We have here to deal with one of the surprising miracles of Christ. It appears that in the town of Bethany, situated about two miles from Jerusalem, there lived a righteous man named Simon, who, because of his affliction, is specifically referred to as Simon the leper (Matt. 26:6; Mark 14:33). Here lived Lazarus and his two sisters, Martha and Mary, all of whom were close friends of Jesus. Note the brief yet impressive statement: "Jesus loved Martha and her sister and Lazarus" (John 11:5).

At this time Jesus was in retirement at Bethabara (John 10:39-40); His retirement was probably due to

the hostility of the Jews toward Him. Note that this retirement followed immediately the Feast of Dedication which had been celebrated at Jerusalem.

At the time of the incidents referred to in this lesson, Lazarus was ill; and his sisters, who believed implicitly in Jesus, sent messengers to our Lord, asking Him to come to them in the hour of their brother's affliction. Nevertheless Jesus remained where He was. Two days later He announced to His disciples that He was going into Judea, in which province Bethany was located. The disciples protested owing to the fact that the leaders among the Judeans had previously tried to kill Him. To the disciples our Lord explained part of His purpose. First He told them that Lazarus slept, and they, misunderstanding Him, thought that Lazarus was in a condition of physical rest and that such condition was good for him. Then Jesus declared plainly that Lazarus was dead.

Jesus and the apostles journeyed to Bethany where He found the bereaved sisters, Mary and Martha, in deep grief, mourning for their brother Lazarus who had already been buried four days.

Jesus was deeply affected by the grief of these loving sisters. Following the sorrowful company He went to the place where Lazarus had been buried. According to custom the body had been placed in a cave, the opening of which was closed by a large rock. When Jesus directed that the rock be rolled away and the sepulchre opened, Martha offered a mild objection owing to her fear that the body four days after death was in a state of decomposition. Nevertheless, the direction of Jesus was obeyed.

Then our Lord prayed to the Father: His prayer is eloquent in word and intensive in spirit. After the prayer He spoke in a voice of authority and command: "Lazarus, come forth."

Then we are told the man who had been dead came out of the cave, clothed as at the time of burial. Needless to say, the effect of this miracle was widespread and deep. Many of the Jews who witnessed it believed on Christ, while others sought to find a cause of accusation against our Lord. The chief priests and the Pharisees held a council; evidently they were alarmed over the possible effect of this miracle as adding to the great public interest which Jesus had acquired through His former mighty works. Caiaphas, who held the office of High Priest at the time, declared that it was better that one man should die than that the whole nation should perish. Evidently he thought that if the claims made for Christ were substantiated, the Jewish power would wane. John, the recorder, significantly adds, "And thus spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation" (verse 51; read also verses 47-54). The priestly assembly determined on the death of Jesus. However, as His hour was not yet fully come, as His work was not yet accomplished, He was not ready to surrender Himself into their hands; therefore, He retired toward the wilderness and there continued His instructions unto His disciples. The chief priests and the Pharisees then issued a decree that any man who knew the whereabouts of Jesus be required to reveal such that the officials might take Him into custody.

As before explained, specifically in connection with Lesson 15 (which see) the raising of Lazarus is to be regarded as a restoration to mortal life, and not as an instance of resurrection in the commonly accepted sense of the term. We have had other incidents of the dead being raised to life, notably the case of the daughter of Jairus (Luke 8:41-56), also the instance of the son of the widow of Nain (Luke 7:11-16). Consider the other instances given in the references in this lesson and in Lesson 15. We

have no record of any person being raised from death to immortality, that is to say, no instance of true resurrection, prior to the resurrection of Christ.

Lesson 30. Preparing for the Sacrifice.

The incidents comprised within the limits of this lesson are those of a very busy period in the life of our Savior. He realized that the time of His departure from earth was near at hand,—that within a few days He would have to yield up His life on the cross. On His way to Jerusalem,—and His journey thither must be regarded as a march to the tomb,—He halted at Bethany, the little town where lived Lazarus, whom He had raised from the dead, and the sisters of Lazarus, Mary and Martha, all of whom Jesus loved. (Read carefully the account given in John chapter 12.) In honor of His visit a supper was prepared for Him; at this feast Martha served and Lazarus sat at the table with Jesus. As a token of affection and honor, Mary anointed the feet of Jesus with spikenard ointment, an odorous unguent, very costly. Judas Iscariot, the treasurer and the recreant member of the Twelve, protested against this apparent waste, saying that the ointment could have been sold for a goodly price and the money given to the poor. Note the pathos of Christ's answer: "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always" (John 12:7, 8). This was a solemn declaration that Christ had been anointed for His burial.

It is evident that many people gathered about the home in Bethany where Christ tarried, not only to see Him, but to gratify their curiosity regarding Lazarus who had been raised from the dead. It is significant to note that the chief priests were seeking to find a means of putting Lazarus to death,

because of the fact that the miracle of raising Lazarus from the dead had led many of the Jews to believe on Christ. The events above referred to began about a week before the Passover,—the last of the Jewish feasts to be attended by our Lord (John 12:1).

Jesus continued His journey to Jerusalem and made a triumphal entry into the city. The people acclaimed Him as the "King of Israel that cometh in the name of the Lord." As had been predicted, Jesus entered the city in triumph, riding upon an ass.

Entering the city He went to the temple, and as He had done on a former occasion, He sought to cleanse the holy house by driving out the merchants and money changers who had turned the house of prayer into a house of merchandise and a den of thieves. Compare this occasion with a similar one near the beginning of His public ministry. (See Matt. 21:12-17 and John 2:14-17. Consult references given in outline.) The priestly rulers and the Jews challenged His authority for such peremptory action but were set at naught by His reply (Matt. 21:23-27). He then proceeded to give certain definite instructions and make certain specific predictions. As indicated in the outline He spake in parables and taught by illustration and story, thus illustrating many important principles of right living.

It is not to be expected that the teacher will attempt to tell in detail all the great lessons taught by Christ during this trying period of His ministry. Nevertheless, the teacher should study such for himself. The parable of the wicked husbandman and the parable of the marriage feast should be studied by the teacher though he may not have time or opportunity to present such to the class in full. Perhaps the most interesting and instructive of these specific lessons is that conveyed in the story of the widow's mite. (See Mark 12:41-44.) On the occasion here referred to, Jesus stood in the temple

and watched the people bringing their offerings to the treasury according to Jewish custom and requirement. There came the rich, desirous of winning popular praise and ostentatiously bringing their gifts of gold. Then came in humility a poor widow who put into the treasury box two mites. A mite was a small brass coin worth half a Roman farthing, practically equivalent to three-sixteenths of an American cent. According to this reckoning the two mites amounted to less than one-half of a cent. Jesus noted the widow's gift and directed the attention of His disciples thereto, saying unto them: "Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living." The teacher should use this incident to impress upon the pupils the fact that in the judgment of God gifts are reckoned according to the purpose and sacrifice of the giver and not as to the amount counted in terms of the money of men. The widow who had given her all, though that amounted to but a small fraction of a cent, had given more than the rich man whose lavish gifts of gold were bestowed in selfishness, and whose gifts represented but a small part of his abundance. No one can give more than he has. In the service of God it is required that we shall be willing to give all we have,—money, talents, time, practically everything. To be accepted of God our gifts must be brought willingly, not grudgingly nor of necessity. For be it remembered "God loveth a cheerful giver." (See II Cor. 9:6, 7.) Consider further this scripture relating to the gifts which man may offer to God: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:11, 12).

Third Year—Church History.

[Prepared by Elder John Henry Evans.]

OCTOBER WORK.

The lessons for October are of unusual importance to the young people of the Church. They are on the pioneers of Utah, and cover practically all the events in the settlement of Utah. As I have heretofore advised, not all the details of the lessons should be attempted, but rather should there be a definite point chosen for each lesson and such details given as serve to bring out that point.

Certainly, all the class ought to read the details of the subject given in the text-book. They should be made familiar with as many of these as they can get access to, either in the text-book or in some other work. That is the least they can do.

But something more than this should be done. What does it all mean—this journey of the pioneers and their settlement of this western country? That, I think, is of as much importance to the growing generation, to say the least, as the details of the events. And so I should try to get some inspiration for the class out of the facts in the case. Two ideas, mainly, the men and women who pioneered this intermountain country stand for. One is adherence to a conviction, and the other is a willingness to accept and carry responsibility. These are very important and basic ideas. Let us see what they mean in some detail.

The pioneers were men and women of conviction. What is a conviction? It is an idea or an ideal of right which you are not willing to let go, even where you may derive temporary advantage by doing so, and for which you are willing to sacrifice, if need be, rather than let it go. Conviction is not so common these days as it is sometimes thought to be. But the Saints showed strong conviction when they came here under the circumstances they did, when as a matter of fact they

could with advantage have stayed where they were. They preferred to hold to what they deemed to be right rather than to share what appeared an advantage in the States from which they came. Indeed, they preferred to share with others a positive disadvantage rather than lose their hold on what they deemed to be the truth.

Have our young people any convictions today? To what extent do they hold to them? What are some of these convictions? What sacrifices are they willing to make for them? These are pertinent questions,—questions that every man and woman who thinks at all ought to ask himself. The boy who went from a "Mormon" home into a mining camp and utterly refused to drink liquor when the other boys tried to persuade, to ridicule, and to force him into doing so, had a conviction and stood by it to the end. Have a quiet chat with the class and help them to find what their convictions are and how to cherish them. Convictions are what make the difference between men. There is no strength of character without convictions.

And then there is that other matter of meeting responsibility. Few traits of character are more needed nowadays than a willingness to accept responsibility and courage to carry it on. This the pioneers had in a high degree.

There is danger, some think, that the harder virtues, like courage, bravery, and endurance, will die out among us. In the olden day war served to keep these alive in the race. But now that people are trying to abolish war among the nations, we shall be hard put to it for a substitute. The result will be, according to some, that men will become effeminate, soft, and weak—in short, we shall be a race of mollycoddles. Then, too, the cities tend strongly to the development of the softer rather than the harder virtues in man. No doubt the fighting instinct—taking the word in its broadest meaning—is native to us all. We love

to see a struggle of some kind—a battle, a fight between men or dogs or even cocks, a contest in basket ball, a drama where the essential element is conflict. And seeing that this is apparently a native endowment, it should be to some extent cultivated. What would any man do without this fighting quality? Why, he would surely be a negligible quantity in the world. He would be a walking invitation for people to step on him—and there are plenty of people who would be willing to accept the invitation with alacrity. I don't mean, of course, that a person should go around with a chip on his shoulder, as the saying is. There is a difference between that and a healthy love of struggle. Pugnacity is native in us and should be cultivated to a degree if we are to be anything but mollycoddles, if we are to be real men.

Now, the best way of cultivating this necessary quality is not only not to shirk, but also to plunge into the midst of responsibility with a determination to carry it on to honest success. What are some of these responsibilities? Sit down with the class and, with the lives of the pioneers before you, help the young men and women to see what responsibilities lie in their way, and discuss with them the desirability of assuming these. It is only through the acceptance of responsibility that character can come

to us. The shirker is the perpetually immature. He will never be full grown. We must get the habit of lifting and not bearing down. Every time we undertake to do a thing there is a struggle involved. Who is going to win out? That is the important question. I knew a man once who all his life struggled with a little old tobacco pipe and—it laid him flat on his back! Think of it! A man made in the image of God, on the one side, and an inanimate, stinking pipe, on the other! And the man made a long determined effort to win. Well, we must get the habit of winning, also. That is important. The pioneers wrestled with big things. They contended with nature—and won out, as we see. Up in Idaho there is a canal that is bigger than some rivers. It was built by a few men—and woman,—who worked to get food, then dug on the canal, then when they got out of food went home to earn some more so that this canal might be dug. There must have been strong character, admirable stuff, in the men and women who did that. And canals were dug all over by our pioneers—or if not canals, something calling for the same sterling qualities. Where are the problems of your class, and how do they propose to attack them and when? So they may not be mollycoddles.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

Sunday School Outlines.

Our Sunday School outlines were intended primarily for teachers. In order that their preparation might be more effective the Second Intermediate committee of the General Board has been supplying revised outlines in the monthly issue of the *JUVENILE INSTRUCTOR*.

We recommend that these lessons be followed rather than those in the regular outline because they are (1) better suited to the ages of the children, being biographical rather than historical; (2) they are much simplified; (3) pupils' references are suggested so that preparations may be expected if it is deemed wise; (4) suggestions are made for steps in developing the moral

or spiritual truth as the predominant thought; (5) suggestive teaching helps are given; (6) much material of the second year that is difficult for children will be eliminated and more time spent on the lives of the great leaders who had supreme faith.

First Year—Lessons for October.

[Prepared by Sister Bertha Irvine.]

Lesson 28. False Teachings Among the Nephites.

Teacher's Text: Alma, first chapter. Story of Book of Mormon, 23rd chapter.

Pupils' Text: Alma, 1:2-15.

Individual Assignments: Alma 1: 16-20; 1:21-25; 1:26-31; 1:32-33.

Predominant Thought: Persecution cannot destroy the Church of Christ; instead, it has the effect of making the true believers more steadfast.

Memorize: "Now this was a great trial to those that did stand fast in the faith; nevertheless they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them."

Lesson Setting: The events of this lesson took place in the first year of the reign of the judges, for Mosiah had now passed away, and Alma, as Chief Judge, was governing the people under the inspired laws which Mosiah had established. Zarahemla, in the midst of its prosperity, forms the scene of the lesson. Keep before the minds of the pupils how it might appear,—the crowds of people going to and fro on its streets, its palaces, temples, etc.

If thought desirable, review might be taken along these lines: Religious condition of the Nephites—Church organization—Who was head of the church—Other officers—How supported—Teachings—Punishment—Relation of church and government.

Lesson Statement: "Could we have taken a glimpse at the fair capital of

the Nephites in the first year of the Judges (B. C. 91), we might have noticed in its principal street a portly, handsome man, manifesting in his carriage the evidences of great bodily strength, combined with vanity, self-sufficiency and subtlety. We might have observed that his raiment was made of the finest fabrics that the looms of Zarahemla could produce, lavishly embroidered and ornamented with the labors of cunning workmen in silk, in feathers and the precious metals, while at his side hung a richly decorated sword. This man was no king, no governor, no general of the armies of Israel; he was simply Nehor, the successful religious charlatan of the hour, to whom the unstable listened and the weak-minded flocked." (Dictionary of Book of Mormon.)

This Nehor taught the people that all would be saved at the last day, and they need not fear and tremble, for the Lord had made them, and He would redeem them, and all should have eternal life; that their sins would not condemn them, for there was no hell. He established an order of paid priests, and his teachings were so free and easy that every man could continue to be a member of his church and still be as evil as he desired. In return Nehor expected that his followers would be liberal with him and support him and his assistants so that they might live in comfort. Many followed after him and believed in what he taught.

One day as he was on his way to preach to a congregation, he met an aged man with whom we have long been acquainted—Gideon. As he stands there conversing with Nehor, let us recall the incidents in his life that have impressed his character upon us. (See Mosiah 19:4; 22:3-16.)

Nehor grew angry in his contention with Gideon, and because Gideon withstood him with the words of God, Nehor began to smite him with the sword, and Gideon, being so feeble, had not strength to withstand the

blows, and was slain in the streets of Zarahemla.

Then Nehor was taken before Alma to be judged for murder. Alma said to him: "Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people, it would prove their entire destruction. And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee, his blood would come upon us for vengeance; therefore thou art condemned to die, according to the law which has been given us by King Mosiah, our last king; and they have been acknowledged by this people; therefore this people must abide by the law."

Nehor confessed his sins on the Hill Manti, and then suffered death. But though his shameful life was thus ended, unfortunately his doctrine did not die with him. It was too pleasant to those who desired to gain heaven by a life of sin. Consequently it spread widely through the teachings of his followers.

Although the law was more strictly enforced, the persecutions of the unbelievers could not be stopped, and there were many who contended warmly with their adversaries even to blows.

This caused those who were true to the church much sorrow, for apostasy was met with on every hand. Those, however, who remained faithful became very steadfast and were anxious to listen to the word of God. When the priests came to teach them they left their labors to hear. All were equal, and all labored according to their strength.

Thus while they were receiving persecution from without, they grew more united within, and were blessed of the Lord. They were kind to the poor and the sick, both old and young, whether

in the Church or out of it; "and thus they did prosper and become far more wealthy than those who did not belong to the Church," while those who had left the church engaged in sorcery, idolatry and idleness, in envying one another, were full of pride and all manner of wickedness.

Have some of the students look up the words "sorcery," "idolatry," "babblings," and report to the class what they mean, and whether such things are now known.

Note: *Hill Manti*.—This hill was evidently situated near the city of Zarahemla.

Lesson 29. The Strength of the Lord in Battle.

Teacher's Text: Alma, 2nd and 3rd chapters.

Pupils' Text: Alma 2:16-38.

Individual Assignments: Alma 2:1-8; 2:9-14; 3:1-3; 3:4-6; 3:10-17; 3:18, 19.

Predominant Thought: Those who serve the Lord may be sure of His help in time of need.

Lesson Setting: Zarahemla, during the time of the great election; the River Sidon (now known as Magdalena); the hill Amnihu; all these have their part in the events of this lesson. Have pupils find the river on the map, and locate as near as possible the scene of the great battle between the Nephites and the Amlicites. All the events of the lesson took place in the fifth year of the reign of the Judges.

Lesson Statement: A man named Amlici, a follower of Nehor, cunning and wise as to the wisdom of the world, drew away many people from the Church, and established himself as their leader. They began to be so powerful a faction that their ambition was to make Amlici their king and abolish the rule of the judges.

Now, according to the laws which Mosiah had established, this must be done by the voice of the people, and if a majority were in favor of Amlici

being king it was their privilege to elect him to be so.

The people of the church were alarmed, for they knew that Amlici hated the church and was anxious for its destruction, and that if he became king he would take away the rights of those who believed in the Lord and if possible destroy them.

An election day was appointed and the people assembled at their various voting places and cast their votes according to their desires. To the joy of those who served the Lord it was found that the majority were in favor of continuing the Judges in their offices, and Amlici was thus defeated.

This did not satisfy one so ambitious, and he went about stirring up those who would listen to him to anger against those who belonged to the church, and they gathered themselves together and even consecrated Amlici to be their king, after which he commanded his followers to take up arms against those who opposed him.

Alma, hearing of this warlike movement, also armed his people with all manner of weapons of war and organized an army with captains and chief captains, he himself standing at their head. Thus they were prepared for the coming of the Amlicites.

The battle took place on a hill on the east side of the river Sidon. Many warriors fell on both sides. Nevertheless the Lord gave strength to the Nephites, and at length their enemies gave way before them and commenced to flee. Over twelve thousand of the Amlicites and over six thousand of the Nephites were slain.

While the army of the Nephites was resting in the valley of Gideon, word came that an army of the Lamanites was invading their land and that the Amlicites had joined them. The Nephites took their tents and marched towards the city of Zarahemla. As they were crossing the River Sidon they were overtaken by the foe, "as numerous almost, as it were, the sands of the sea."

The Nephites, however, had already called mightily upon the Lord to deliver them, and His strength was given to them. Alma and Amlici fought face to face, contending with the sword. Alma cried to the Lord, "O Lord have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people." He was strengthened and slew Amlici. Then he contended with the king of the Lamanites, who fled before him. Alma and his soldiers pressed on until their enemies were driven far into the wilderness, into a place called Hermounts, where many were devoured by the wild beasts and vultures of the air which infested it.

The Amlicites who were spared went over to the Lamanites, marking themselves with red in their foreheads and becoming like unto the Lamanites.

A second battle occurred a few days afterwards, but the Lamanites were driven back and many slain. This time Alma could not lead his army because of a wound he had received in the former battle. His faith went with them, however, and they were again victorious.

The historian tells us that "in one year thousands and tens of thousands of souls were sent to the eternal world, that they might reap their rewards, according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey."

Have pupils bring pictures of battles, also relate incidents from the history of our civil war.

Contrast the weapons used by the Nephites (Alma 2:12) with those used today.

See pictures of the wilderness in chapters 18 and 23 of "Story of Book of Mormon."

Lesson 30. Review.

We suggest that this Sunday be used for review. The students should

be reminded constantly of the big events in the lessons. They are at an age to learn things easily, and facts clearly impressed will remain with them. Perhaps it would not be out of place to make this a written examination. If this is done, notify the pupils on the previous Sunday, then at the close of the examination, collect the papers, mark them carefully before the following Sunday, and return them, when some of the answers may be discussed. Do not make the test too long or difficult. This thought has been suggested: Why should not the pupils learn the gospel as thoroughly as they do their day school lessons?

Third Year—Lessons for October.

[Prepared by Elder Adam Bennion,
Granite Stake.]

Lesson 28. Joshua, the Steadfast, Who won the Promised Land.

This lesson divides itself under three headings with the following respective texts:

1. The Call of Joshua.

Teacher's Text: Numbers 14:5-10; Joshua 1:1-9, 13-18; 14:6-12.

Individual Assignment: Joshua 1:1-9; memorize verse 9.

2. Crossing the Jordan.

Teacher's text: Joshua 1:11; 3; 4:5:1-12.

Pupils' text: Joshua 3.

3. Destruction of Jericho.

Teacher's text: Joshua 2: 5:13-15; 6.

Individual Assignment: Joshua 6:8-17, 20, 24.

Suggestive truth: God always fulfills His promises and blesses His people when they put their trust in Him.

SOME SUGGESTIONS FOR CONSIDERATION.

1. By way of Review. (a) Pupils might work up very interesting papers on the character of Moses. Comparisons with Brigham Young and other great leaders would be stimulating.

(b) "Why the children of Israel were kept in the wilderness forty

years," would call forth some good discussion or would make a good paper.

(c) "The Struggle for the Promised Land in Our Own Lives" would be an inspirational and interesting study.

2. Joshua was well prepared to be a successor to Moses. He was about eighty-five years old, and therefore a man of experience, and he was still robust and full of the vigor of life. He learned to rule by first being an obedient and trustworthy servant. He had held positions of trust under Moses and had always discharged them loyally. He was called of God and was promised His Spirit to help him in all that he did. It is of interest to note that in his call, Moses laid hands upon his head, just as is done in our Church today. He was sustained by the people to be their leader.

3. Have the pupils locate on their maps the plains of Moab, where the children of Israel mourned the death of Moses and then have them trace the movement across the Jordan as they should all the subsequent movements in the conquest of the promised land.

4. Consider the crossing of the Jordan in detail. Compare it with the crossing of the Red Sea—two evidences that God was with His people: one at the beginning, the other at the very end of their journey.

5. Discuss the significance of the memorial erected with the stones taken from Jordan.

6. The keeping of the fortieth Passover, the first one beyond Jordan, would be particularly interesting to the children of Israel. They now substituted fruits of the fields for the manna provided in the wilderness.

7. Joshua now begins his active conquest. Discuss with the class why it should be necessary for God's people to destroy the possessors of the land.

8. Show God's purpose in having the spies find Rahab, in view of the

fact that she became one of the ancestors of Christ.

9. Show how the siege of Jericho illustrates the fact that God requires obedience to laws of order.

Lesson 29. The Conquest—Continued.

Teacher's text: Joshua 7-13.

Pupils' text: Joshua 7:1-5; 8:10-21.

Special assignment: Joshua 10:1-20.

Suggestive truth: By tolerating evil, God's people bring evil upon themselves.

SUGGESTIONS FOR CONSIDERATION.

1. The Holy Land, though possessed in part by the Israelites under Joshua, was not really conquered under his leadership. Conquest is a slow process—a matter of years. Even Jerusalem was not secured until after the death of Joshua.

2. The statement that Joshua commanded the sun to stand still will naturally evoke curious questions. Make the answer as simple as possible. There was likely no great overthrow of the system of the universe to prolong the light of day. It just didn't get so dark but that the Israelites could follow up the fleeing enemy.

3. Explain the necessity of severe punishment for offenders among the Israelites themselves, and for their captives.

4. What explanation can be offered for the fact that Israel seemed constantly inclined toward evil and that God was with them and helped them in spite of this fact?

5. Show that tolerating evil is one of the first steps towards an active participation in evil.

Lesson 30. The Division of the Land by Tribes and the Death of Joshua.

Teacher's text: Joshua 13-24.

Pupils' text: Joshua 24:22-33.

The first part of this lesson is largely historical and geographical, but it is interesting in that it shows the fulfillment of God's promises to Israel.

Reference should be made to Bible

maps which show Canaan as divided among the tribes. The note at the end of this lesson may also be helpful.

Here is a good opportunity to discuss with the class, if it has not already been done, the nature of the Holy Land—its geography, its topography, its climate, its vegetation, and anything else that might add interest to these lessons.

Discuss with the class the importance in ancient times of the casting of lots. It was then a means approved by God. (See Proverbs 16:33.)

Joshua governed Israel twenty-five years. How does he compare with Moses as a leader of Israel? What, in short, is Israel's history under his guidance? What are the characteristics that enabled him to be so successful?

Note. (From Smith's "Scripture History.") The possessions of each tribe were proportional to the number of its families, as a general rule. The great preponderance of Judah and Joseph is explained by their respective pre-eminence as the prince and heir of the whole family.

On the east of Jordan—

(i) Reuben lay the farthest south; their southern boundary being the Arnon, and their northern a little above the latitude of Jericho.

(ii) Gad came next, possessing Mount Gilead and half of Ammon. On the side of the Jordan, their northern border just touched the sea of Chinneroth. The Jabbok divided their territory into two nearly equal parts.

(iii) The half-tribe of Manasseh had all the kingdom of Og, King of Bashan, and reached to the base of Mount Hermon on the north.

These allotments are expressly mentioned as having been made by Moses.

The division of the land among the nine and a half tribes west of the Jordan was made by Eleazar, the high priest, and Joshua, with "the heads of the fathers of the tribes," by a solemn lot, cast before Jehovah.

(iv) Judah seems to have had the

first share, in consequence of Caleb's laying claim to Hebron, the special inheritance promised by Moses as the reward of his fidelity. The Dead Sea formed their east coast; the northern border reached as high as the mouth of the Jordan; on the west it skirted the land of the Philistines and touched the Mediterranean, and on the south it stretched across the wilderness to "the river of Egypt."

(v and vi) The tribe of Joseph, in its twofold division of Ephraim and Manasseh, had the center of the land, across from Jordan to the Mediterranean. Ephraim lay north of Judah, but between them were the districts afterwards allotted to Benjamin and Dan. Manasseh, in addition to the land of Bashan and Gilead east of the Jordan, had a lot on the western side, north of Ephraim. At a later period, Samaria was built upon their territory.

The encampment at Gilgal remained for a long time the headquarters of the Israelites, but at length they removed to Shiloh, south of Shechem, in the territory of Ephraim, and there they set up the tabernacle, where it remained till the time of Samuel. There were still seven tribes that had not received their inheritance. Now, however, three men were appointed from each tribe to make a survey of the rest of the land, and to divide it into seven portions. When this was finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh (Josh. xviii 1-10). The result was as follows:

(vi) Benjamin had the eastern part of the territory that lay between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judea.

(vii) Simeon had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely the southwestern part of the maritime plain, with the land bordering on the desert as far eastward as Beersheba.

(viii) Zebulon received the moun-

tain range which forms the northern border of the great plain of Zezreel or Esdrælon, between the eastern slopes of Carmel, on the west, and the southwest shore of the sea of Chinneroth and the course of the Jordan on the east.

(ix) Issachar's inheritance corresponded almost exactly to the great plain of Zezreel or Esdrælon, just mentioned. The territory seems to have been taken out of that of Manasseh, as Simeon's was out of Judah.

(x) Asher had the rich maritime plain extending from Mount Carmel to "great Sidon" and "the strong city Tyre."

(xi) Naphtali, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation of the range of Lebanon.

(xii) Dan had at first a very small territory, northwest of Judah, almost entirely occupied by the Philistines. Because they found their lot too small for them, they made an expedition against Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants.

Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-Serah, in Mount Ephraim, and he built the city of that name.

Each of the twelve tribes having received the lot of its inheritance, provision was next made for the cities of refuge, and for the habitation of the Levites. Six cities of refuge were, by God's direction, appointed by the people themselves—three on the west of Jordan, and three on the east. The Levites received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the number of cities they respectively possessed. Thus did the Lord give to Israel all the land which He had sworn unto their fathers, and they dwelt in it. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi:43-45).

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

First Year—Lessons for October.

[By Josiah Burrows.]

Lesson 28. Nephi's Marvelous Ministry.

[For Second Sunday in October.]

Text: III Nephi 6, 7: "Story of the Book of Mormon," chapter 41.

Nephi, the grandson of Helaman, also called Nephi the Disciple, was another remarkable character. Like his illustrious father Nephi, he was a man of strong character, of great faith and integrity, a lover of truth and righteousness, and a valiant minister in the service of the Lord.

After the notorious Gadianton robbers had been broken up and defeated, through the policy of concentrating the Nephites at Zarahemla and Bountiful, under the leadership of Lachoneus and Gidgiddoni, (A. C. 21), the people enjoyed a period of peace, and five years later returned and took possession of their old homes. Under the wise direction of their old leaders, the Nephites through their industry soon became prosperous. Lands were assigned to the repentant Gadiantons, cities were built, old ones repaired, highways constructed, and a general era of progress and development began. This continued for several years. Later disputations arose, and wickedness crept in among them, and in consequence of their great riches, pride and boasting, class distinction arose, which finally resulted in the church being broken up. Now, the people did not sin ignorantly, for they knew the will of the Lord concerning them, but they allowed Satan to tempt them and lead them astray. Inspired men were constantly sent forth among them, who labored earnestly in their behalf, and testified concerning the redemption which the Lord would make for his people. There was a class of people, however, principally the chief judges and those who had been high priests

and lawyers, who could not bear the warnings and teachings of these devoted ministers, and so embittered and depraved had they become that they secretly plotted and had many of them put to death. Now this was in violation of the law of the land, and when complaint was made to the governor at Zarahemla, the guilty judges were taken to be tried for their crimes. This so angered the friends and kindred of the guilty judges, that they secretly banded together and formed a combination to overthrow the government and set up a kingdom of their own. They were not successful, however, for the people became divided, and separated into tribes, and thus broke up the central government.

Some time later the secret combination which had caused so much trouble among the people, appointed one Jacob to be their king, and seeing they were not strong enough to contend with the many tribes, left for the land northward, to establish their kingdom, in the hopes that dissenters would soon join them in sufficient numbers that they would be able to overcome the numerous tribes.

During the period of this tribal government the people had made no progress spiritually; in fact, their hearts were turned away from the Lord, and they had cast out the prophets who went among them. At this time Nephi again appeared, having been called by the voice of the Lord, and, visited by angels, he went among them and boldly proclaimed the principles of faith, repentance and baptism. He ministered in the spirit and power of his holy calling, as witnessed by the fact of angels appearing unto him daily. He cast out devils and unclean spirits, and even raised from death his brother Timothy, after he had been stoned and suffered death by the people; and he

did many more miracles in the sight of the people, in the name of Jesus.

Instead of being impressed by these divine manifestations, the people became angry and jealous of Nephi's powers, and but few were converted unto the Lord. These, however, gave evidence of sincere repentance, and manifested unto the people that they had been wrought upon by the Spirit of God, and they did show forth signs and did do some miracles among the people.

Lesson 29. Signs of the Crucifixion.

[For Third Sunday in October.]

Text: III Nephi 8.

The time had now arrived for the fulfilment of the predictions of Samuel the Lamanite, concerning the destruction that should come upon the land, at the time of the crucifixion of the Savior.

The following complete and impressive statement of this most thrilling and awe-inspiring event is taken from the "Story of the Book of Mormon," by Elder George Reynolds.

"On the fourth day of the thirty-fourth Nephite year the promised signs of the Savior's crucifixion began. A horrible and devastating tempest burst upon the land. All that was ever told of the loudest thunder, and all that was ever seen of the most vivid lightning, would fail to picture the terrific visitation. The earth quivered and groaned and opened in wide, unfathomable chasms. Forests of gigantic trees were uprooted, and carried high above the earth to meet in fearful shocks in the air, and then to be driven down again and shattered upon the unyielding rocks. Mountains were riven and swallowed up in yawning gulfs, or were scattered into fragments and dispersed like hail before the tearing wind. Cattle were lifted from their feet and dashed over precipices, or were hurried before the blast to perish in the far-off sea.

"Towers, temples, homes, were torn

up, scattered in fragments or crushed by falling rocks, and together with their inmates were ground to dust in the convulsion. Human beings were hurled high into the air and driven from point to point, until they found graves fathoms deep below the earth's surface. Blue and yellow flames burst from the edges of sinking rocks, blazed for a moment and then all was the deepest darkness again. Boiling springs gushed upwards from sulphurous caverns. Shrieks and howls from suffering animals, awful in themselves, were drowned in the overwhelming uproar. Rain poured down in torrents, cloud-bursts, like floods, washed away all with which they came in contact, and pillars of steaming vapor seemed to unite the earth and sky.

"This unparalleled storm raged throughout the land for three hours only—but to those who suffered it seemed an age.

"During its short continuance the whole face of nature was changed. Mountains sank, valleys rose, the sea swept over the plains, large stagnant lakes usurped the place of flourishing cities, great chasms, rents and precipices disfigured the face of the earth. Many cities were destroyed by earthquakes, fire, and the tumultuous overflow of the waters of the great seas.

"Three days of unnatural and impenetrable darkness followed the horrors of the tempest, and from the heavens the voice of the Lord was heard by the affrighted people, proclaiming in their terrified ears the destruction that had taken place."

Lesson 30. The Voice from Heaven.

[For Fourth Sunday in October.]

Text: III Nephi 9, 10. "Story of the Book of Mormon," chapter 42.

"Terrible was the catalogue of woes that that heavenly voice rehearsed. The great city of Zarahemla and the inhabitants thereof God had burned with fire. Moroni had been sunken in the depths of the sea and her iniquit-

ous children had been drowned. Gilgal had been swallowed up in an earthquake and her people were entombed in the bowels of the earth. Onihah, Mocum and Jerusalem had disappeared and waters overflowed the places where they so lately stood. Gadiandi, Gadiomnah, Jacob and Gim-gimino were all overthrown, and desolate hills and valleys occupied their places, while their inhabitants were buried deep in the earth. Jacobugath, Laman, Josh, Gad and Kishkumen had all been burned, most probably by lightnings from heaven. The desolation was complete, the face of the land was changed, tens of thousands, probably millions, of souls had been suddenly called to meet the reward of their sinful lives: for this destruction came upon them that their wickedness and their abominations might be hid from the face of heaven, and that the blood of the prophets and the saints might not come up any more in appeal unto God against them."—"Story of the Book of Mormon," chapter 41.

The heavenly voice, which was that of the Lord Jesus Christ, then told the people that the reason their lives had been spared was because they were more righteous than those who were destroyed, and He appealed unto them to repent and serve Him with a promise of eternal life. He also told them to offer no more sacrifices, and burnt offerings; that they were done away, and that the sacrifice that He required now, was that of a broken heart and a contrite spirit. Then followed a period of silence, which was later broken by the voice proclaiming a sorrowful lament for the people who had been destroyed, with a promise of protection to those who remained, if they would be faithful, otherwise the land should become desolate. This prediction caused another outburst of weeping and wailing. Finally, when the three days of darkness had passed away, and the astonished people beheld the marvelous changes that had taken place, their feelings of sorrow and la-

menting gave way to those of joy and thanksgiving, unto the Lord, their Redeemer, in grateful remembrance of their miraculous deliverance.

Third Year—Lessons for October.

[Prepared by Sylvester D. Bradford.]

Lesson 37. Other Parables.

Text: Luke 15.

I. The Occasion that Brought Forth the Parables.

1. Publicans and sinners.
2. Prejudices of Scribes and Pharisees.

II. The Lost Sheep.

III. The Lost Piece of Silver.

IV. The Prodigal Son.

1. Division of property.
2. The life of sin.
3. The return.
4. Reception.
5. Effect on the other son.
6. The father's reply.

Note that the beautiful picture of home was a strong element in causing the prodigal's repentance.

Note the disgust for evil, the craving for the good and the effort put forth to forsake the one and seek the other.

Some people think that a prodigal is entitled to higher exaltation than the one who has always been faithful. But let us bear in mind that the one who has to start all over again has not gained any on the plodding associate because of the fact that he, the prodigal, spent valuable time and effort on the wrong track. Not only so, but the wasteful neglect of opportunity loses for him that which he cannot retrieve. With this in mind explain the statement, "All that I have is thine."

Suggestive Truth: The labor of saving souls is the most joyful occupation in life.

Those who labor for the salvation of souls find the repentance of a sinner an occasion of great rejoicing.

Application: What a vast labor this lesson suggests when we look upon this world of sin.

The prodigal appreciates a kind act or a word of encouragement and gathers great strength therefrom.

Lesson 38, Raising of Lazarus.

Text: John 11:1-54.

I. Messengers from Bethany.

Jesus was summoned from Perea by the death of Lazarus. * * * He was especially attached to this home. John says that he loved each of the three members of the family (John 11:5). It was perhaps because of the close relationship between them that the family knew where Jesus was, and so could send a messenger to Him when Lazarus was sick.

According to John, Jesus had supernatural knowledge regarding the course of events in Bethany (John 11:4, 11). He knew before setting out for Judea that Lazarus was dead, and that He should raise him to life. There is a manifest reason why such knowledge was given to Jesus, and why Jesus tarried in Perea as he did. God purposed that He should work a great miracle, not in healing Lazarus, but in raising him from the dead, and this miracle was to be for the strengthening of the faith of the disciples, and to be a last mighty call to Jerusalem to believe in Jesus (John 11:15, 45; 12:9-11).—Gilbert: Student's Life of Jesus, pp. 306, 307.

II. Christ's Departure after Two Days.

III. Conversation with Martha and Mary.

IV. Lazarus Raised.

The grave, like many other touches in the narrative, indicates the social position of the Bethany family. It was not a common burial-place among many, but like what we call a family vault. These were caverns, partly natural, partly artificial in some rocky hill, probably in imitation of the ancestral cave of Machpelah, to which the Jew looked back with such reverence. Jesus bids roll the stone away, when a significant incident occurs. Martha cries out that it would be impossible to approach the remains, considering the time they had been in the tomb. It is just her former cry, "Lord, if thou hadst been here" something might have been done then, but, alas! nothing can be done now. It is all over; he has been dead four days. That this was her meaning our Lord's answer shows.

Now the attention of the whole multitude is arrested. He is on the eve of some great act. The company gathers round Him at the grave's mouth with a solemn awe. He lifts up his eyes to

heaven. With holy familiarity and boldness He says simply, "Father!" And then follows—what? Not an impassioned supplication, not the wrestling and struggling of a prophet with death, gaining a hearing with God, and winning back a soul to life by his agonies and cries. Not so! Jesus' prayer is already granted.

The simple grandeur, brevity, and force of its resurrection-call corresponds with the mighty effect. The great voice or shout, from one who was wont to speak so gently and quietly, thrilled the heart of every listener. The echo of the cry had hardly ceased when a figure stood sharply outlined against the gloom, in its swathing of white linen, and in a moment more sprang forward, struggling with the grave-bands, and eager to throw himself at his Redeemer's feet. The significance of this mighty deed we cannot over-estimate, for it is, on the one hand, a profoundly significant symbol of Christ's redemption, and, on the other hand, a signal testimony to His right and power to redeem.—Condensed from Laidlaw: "Miracles of our Lord," pp. 358-363.

V. Effects of the Miracle.

The mission to Bethany had been one of danger and of mercy: of danger to Jesus, of mercy to the sisters who had loved and lost. In their home sorrow had been turned into joy; their brother lived and their Friend was present.

"From every house the neighbors met,
The streets were fill'd with joyful sound.
A solemn gladness even crown'd
The purple brows of Olivet."

But over in Jerusalem another spirit reigned. Into the city the strange news had been carried. Through the bazaars and the market-place, from gate to gate, and home to home, into the temple and the schools, the whisper ran, "Behold, a man raised up by Christ!" The common people heard it gladly, and said, "Lo, a sign from heaven; the Son of David has come: He will break the yoke of the oppressor, and we shall be free." Tumult was in the air, and the priests knew it; a great spiritual act by a great spiritual person had blown the slumbering political desires of the multitude into flame, and the scribes felt the glowing heat underfoot.

The Pharisees were anti-Roman, loved to foster in Israel dislike of the alien and devotion to the hopes and ideals proper to the people of God; but they could only fear and oppose a movement that might end in saluting Jesus of Nazareth

as the Christ. The Sadducees were tolerant to Rome, knew, feared, obeyed her, and dreaded nothing so much as a revolt that might rouse her unpitiful wrath. So the ancient rivals, united by common hate for hateful ends, met to plot.

Christ knew that though his hour was at hand, it was not yet come. The prophet was not to perish out of Jerusalem, or in it, save at His own time. So he withdrew "into a country near to the wilderness, into a city called Ephraim," and there waited the coming of the feast that was to mark the moment of his sacrifice.—Fairbairn; "Studies in the Life of Christ," pp. 219-220-221.

Suggestive Truth: The true follower of Christ will never die.

Application: The Jews as a nation seemed throughout their history to think very little of a life hereafter. We find their rewards and punishments pertained almost entirely to this life.

Jesus seems untiring in his efforts to impress upon them a larger aspect of life. He called the fishermen to be fishers of men; He contrasted the loaves and fishes with the bread of life, the water of Jacob's well with the living water. He labored hard to get them to look upon the kingdom of God in a higher sense.

Here we find him impressing upon them the true significance of what is commonly called death. He tries to impress upon them that in that higher conception of life there is no death. What seems so is only a change. It necessitates partings and sorrow as a result. It is natural that we should weep on such occasions, for we find the Savior giving vent to his great sorrow on this occasion.

If we accept of Christ's plan of life and salvation, death becomes only a progressive step in this great realm of life, and therefore is no death at all.

Do you accept life in this broader sense?

Do you understand the first principles of the plan of salvation?

What are they?

How can we better live them?

Lesson 39. Temperance.

I. We Should be Temperate in All Things.

a. In eating.

1. The wise man eats to live; the fool lives to eat.
2. More people die from unwise eating than from excessive drinking.
3. When the vital organs are overworked they falter; disease comes in and death closes the scene.
4. Eat but little meat and that sparingly in times of excessive cold or hunger. (Word of Wisdom.)

b. In drinking.

1. "Drinking water neither makes a man sick, nor in debt, nor his wife a widow."—John Neal.
2. "If you wish to keep the mind clear and the body healthy, abstain from all fermented liquors."—Smith.
3. If it is a small sacrifice to you to discontinue the use of wine, do it for the sake of others; if a great sacrifice, do it for your own."—May.
4. "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."—Franklin.

II. We Should be Temperate in all Things.

a. In labor.

1. Unceasing but moderate labor brings health, wealth and happiness.
2. "The true boundary of man is moderation. When once we pass that pale our guardian

angel quits his charge of us." —Feltham.

b. In recreation.

1. Excessive physical exertion weakens the vital forces and is followed by a premature decay.
2. "Violent excitement exhausts the mind and leaves it withered and sterile."—Fenelon.
- c. In speaking.
1. Be frank, truthful and kind.
2. Let your speech be always with grace.
3. Let it be direct but not offensive.
4. Remember that a mild answer turns away wrath.
- d. In dressing.
1. Remember you should dress to be comfortable and respectable.
2. Comfort first, then appearance.
3. When that has been accomplished, don't worry.
4. Set an example for simplicity, comfort, respectability and moderate cost combined.

Suggestive truth: A temperate life, avoiding extremes, will be productive of longevity and happiness.

Lesson 40 *Triumphal Entry into Jerusalem.*

Text: Matt. 21:1-17; 26:14-16.
Mark 1:11.

- I. The Procession.
- II. The Demonstration.
- III. Entry.
- IV. Temple Cleansed.
- V. Controversy with Jewish Authorities.

VI. Judas.

Suggestive Truth: The triumph that brings happiness must be based upon a desire to bless rather than to destroy.

Application: When we are engaged with others in the accomplishment of some great work and we find things going contrary to our desires and expectations, let us be careful not to imitate Judas. Disappointments will produce "Balky symptoms" in a man with a weak character.

Primary Department.

*Chas. B. Felt, Chairman; Wm. A. Morton, assisted by Dorothy Bowman
and Ethel Simons Brinton.*

Fast Day Exercises.

While it is the desire of the General Board that testimony-bearing be preserved in the Sunday Schools, great care should be exercised by the teachers in this matter. It is the duty of the teachers to draw out, by their own testimonies, testimonies from the children, and also to direct those testimonies along proper lines. The truth and nothing but the truth in testimony-bearing should be impressed upon the minds of the children. The testimonies should arise, as much as possible, out of the lessons; also expressions of gratitude to the Lord for blessings He has bestowed. No child should be forced or urged to bear his or her tes-

timony. The testimonies should be spontaneous, artesian, springing out of hearts full of gratitude and love. In the matter of bearing testimony there is a tendency among children to imitate others, to say what others say. This tendency should be checked, and the children led to see that their testimonies should be natural expressions of their own feelings.

Suppose, in starting out, the teacher gives a brief review of lesson 30. In this lesson she brings out the truth that the Lord does not judge as men judge—that while men judge by outward appearance, the Lord looketh upon the heart. She can then bear testimony to the joy and happiness that come through living a good, clean,

pure, honest, God-like life, and that such a life secures the favor of both God and man. She can then let the children express their feelings—tell of how good they feel when they do right and of the different feelings they have when they do wrong. Here is the testimony of a little boy which followed a lesson on truthfulness:

"One morning my mamma sent me out for the eggs. I went round the coop and gathered up the eggs. There were eight. As I was coming back one of the eggs fell and broke. When I came into the house my mamma asked me how many eggs there were and I said 'seven.' Then I felt bad, but before going to school I went to my mamma and told her the truth; then I felt better."

Let the same course be pursued with Lessons 31, 32, and 33.

Lesson 34. David's Respect for Saul

Text: I Samuel 21, 22, 23 and 24.

Aim: The Lord blesses those who return good for evil.

Memory Gem: "Thou art more righteous than I; for thou hast rewarded me good, whereas I rewarded thee evil."

I. David flees to escape Saul's anger.

1. Becomes leader of a band.
2. Delivers one of Saul's cities.

II. Delivered from Saul.

1. Nearly surrounded.
2. Saul recalled.

III. Saul in David's power.

1. Saul sleeps in David's cave.
2. David urged to slay him.

IV. Good returned for evil.

1. David cuts off Saul's skirt.
2. The Lord's anointed.

V. Saul recognizes David's mercy and righteousness.

How do you feel when you have been kind to someone?

Supposing someone has been unkind to you, and you are still good to him, how do you feel?

How does it make our Heavenly Father feel when you act that way?

Have you ever been kind to someone who has been unkind to you?

We are going to find out how David was kind to his enemy.

I. As Jonathan had no power to protect David against Saul, his father, David fled to Nob, where he secured some bread and Goliath's sword. After further traveling, he came to the cave of Adullam, in the land where he was near his own people. Fearing that Saul might injure his father and mother, David took them to the king of Moab for safe-keeping.

While at the cave of Adullam David gathered a number of men, who made David their captain. He led them against the Philistines, who had attacked a city called Keilah. David's men thought they were too few, but God told David to go. He went and won.

II. Saul then learned where David was, and while he should have been grateful for what David had done in delivering this city of Keilah, instead he called out his army to fight against David. David now had six hundred men, whom he led to a place called Ziph, where he hid in the mountains. There Jonathan visited and encouraged him.

Then the people of Ziph went and told Saul where David was, and Saul took his army there to kill David; but David escaped to the wilderness of Maon, pursued by Saul, who almost surrounded him. Just then word came to Saul that the Philistines had come into his land, so Saul went there to protect his people. David then went to Engedi.

III. When Saul had returned from following the Philistines, he took three thousand chosen men and went to seek David "upon the rocks of the goats." These rocks are very high and rough, hard to climb, and a good place to hide in. Saul came along to the very cave where David and his men were, and laid down to sleep. David's men wanted him to kill Saul while he slept and thus end their troubles, but David

did not want to harm Saul, whom he knew God had caused to be anointed king, even though Saul sought David's life.

IV. David cut off the skirt of Saul's robe, saying unto his men "The Lord forbid that I should do this thing unto my master, the Lord's anointed." It is wrong for man to raise his hand or voice against one whom the Lord has called and anointed—it was wrong then and it is wrong now.

V. Saul rose up out of the cave and started on his way. David followed and cried out to Saul: "My lord, the king," and bowed to the ground in recognition of his authority. David then asked the king why he listened to false stories and believed that he, David, wanted to harm him. He reminded him that he had just been in his power, but he would not put forth his hand against the Lord's anointed. David showed Saul the skirt of the robe which he had cut off. Then Saul saw that David had spared his life, and said: "Is this thy voice, my son David?" and wept because he then knew that David was more righteous than he, for he said: "Thou art more righteous than I: for thou hast rewarded me good, whereas I rewarded thee evil," and he admitted that surely the Lord would some day make David king.

David must have felt very happy, as we all do when we have "done unto others as we would that they should do unto us."

Why did David have to flee from Saul?

Tell what happened in the cave.

What did David's men want him to do?

What did David answer?

Who are the Lord's anointed in our day?

How can we show respect to those who hold the Priesthood?

When Saul saw that David had spared his life, how did he feel?

What did he say?

Lesson 35. Solomon.

Text: I Kings. 3. II Chronicles. 9.

Aim: The desire for wisdom is pleasing to the Lord.

Memory Gem: "If any of you lack wisdom, let him ask of God."

I. David's reign.

II. Solomon becomes king.

1. Chosen of the Lord.

III. The Dream.

1. Solomon asks for wisdom.

2. The Lord's promise to him.

(a) Wisdom, riches, honor, long life.

IV. Wisdom of Solomon.

1. How shown.

V. Solomon's kingdom.

1. Extent.

2. Riches.

3. Renown.

Review last lesson.

I. In a great battle between the Israelites and the Philistines, Saul, and his son Jonathan also, were killed. After Saul's death David was declared king over Israel. He ruled over the people for forty years, and in all this time he continued to serve the Lord, so he became great and powerful. But he did not forget the covenant he made with Jonathan, and when he heard that one of his sons was yet alive, he sent for him, and restored to him all the lands of his father Jonathan.

II. David had many sons of his own, and several of them were good men, but the Lord chose Solomon, one of the youngest, to become king. When David became old and could no longer rule over the people, Solomon was made the king of Israel.

One day David invited all the princes and chief men of the land to come to Jerusalem. When they were all together he rose and told them that many years before the Lord had chosen Solomon to be their king. He said the Lord had promised Solomon that if he would obey His commandments

he and his sons should alawys be the kings of Israel.

Then he told the people to keep the commandments of the Lord, that they might always have the good land which the Lord had given them. When he was through talking to the people he turned to Solomon and spoke to him before all the people. He said these beautiful words: "And thou, Solomon, my son, obey the God of thy father, and serve Him with all thy heart; for the Lord looks at the heart and knows all thy thoughts. If thou wilt serve God, He will be thy friend; but if thou turn away from serving Him, he will cast thee off forever."

Solomon now sat on the throne instead of his father, David. The princes and all the great men and all the people served him. He was very young to be a king, but he tried hard to do what was right. He loved the Lord and trusted in Him.

III. One night, when Solomon was lying asleep the Lord talked to him in a dream. He told Solomon he might have anything he wished for. When the Lord said, "Ask what I shall give thee," Solomon knew what he wanted more than any other thing. He said, "Give thy servant wisdom, that I may know good from bad, and be able to rule well over Thy people, the children of Israel."

The Lord was very much pleased with the answer Solomon gave. He told him that because he had not asked for riches, nor for long life, nor for power over his enemies, He would give him the wisdom he had asked for. And, besides wisdom, He would give him riches and honor more than any other of the kings that had been before him or should come after him. The Lord also promised Solomon that if he would do what was right He would grant unto him long life.

When Solomon awoke out of his dream he was very happy, and went to Jerusalem and made an offering unto the Lord.

IV. As the time went on, Solomon

became very great. The people in all the country heard how great and wise Solomon was, and came to see him and to hear his wise sayings. One day, when King Solomon sat on his throne, two women came to him. Each one carried a little baby in her arms. The babies were both little boys, and seemed to be about the same age. But one of the babies was dead. The mothers were both very angry and were quarreling with each other.

One of the mothers went close to the king and said, "O king, this woman and I live in the same house, and we each have a little baby boy. In the night her baby died, because she covered him too much; and when she woke and found he was dead, she arose and took away my baby, and laid her dead baby in my arms."

"That is not true. The living baby is mine," cried the other mother. And so they quarreled in this way before the king.

How was he to know which one spoke the truth? Nobody out of the house in which these women lived knew the babies apart, and each one said the living baby belonged to her.

Now, Solomon's wonderful wisdom helped him to tell which was the real mother of the living child. He knew that the mother of the living baby loved her child and would let no harm come to it. So he turned to his servant and said, "Go, bring my sword."

When the servant returned with the sword, King Solomon said, "Divide the baby and give half to one mother and half to the other."

You must not think that Solomon was cruel. No, he wanted to know which of the women was the mother, and he knew that the real mother would not allow her baby to be hurt.

He was right, for one woman cried, "O, do not harm the baby; give him to her." The other woman only bowed her head.

Solomon saw in a moment which was the mother because she was filled with love, and he said, pointing to the

real mother, "Give her the living baby, and do it no harm." So the true, loving mother had her child safe and well.

When the people heard what Solomon had done they praised him and were willing to serve him, because they knew that the Lord had given him wisdom.

V. The Lord not only gave Solomon wisdom, but He gave him great riches as well. Solomon built for himself a grand house. He had everything he could wish for. Every year a great many ships went away to far-off lands and came back bringing gold and silver and ivory for him.

There was once a queen who lived in a far-off country called Sheba. She was very beautiful and very rich. When she heard of Solomon's wisdom and riches she made up her mind to go to Jerusalem and see this wise king. So, with a great many camels loaded with costly spices and with gold and silver, she started for the land where Solomon lived. She took her most beautiful clothes with her that she might wear them in the king's palace.

Many people watched the beautiful queen and the long train of camels slowly making their way to the king's palace. When the queen arrived at the palace the king received her very kindly and made her welcome.

She talked with Solomon and asked him many hard questions. He answered them all, and explained all that she asked him.

When she was taken through his beautiful house, and shown the golden pathway which led to the temple, she was filled with wonder. She was pleased with her visit and gave Solomon many costly presents of gold and precious stones. Solomon in turn gave her many presents. Then she and her servants went back to their own country.

After David, who did the Lord appoint king over Israel?

What counsel did Solomon's father give him?

What gift did King Solomon ask of the Lord?

Was that the best gift he could have asked for? What makes you think so?

Tell of one occasion on which Solomon exercised the gift of wisdom.

By whom was Solomon visited on one occasion?

Why did the Queen of Sheba go to visit Solomon?

Explain the difference between a wise person and a foolish person.

Lesson 36. Solomon's Temple.

Text: I Kings 6. II Chronicles 3-7.

Aim: The House of the Lord must be reverenced.

Memory Gem: "My House shall be called a House of Prayer."

I. Houses of the Lord.

1. The Salt Lake Temple.

(a) Work done there.

(b) Solomon builds the temple.

(c) Dedication.

Review last lesson.

I. I hope that everyone of you has either seen or heard of our beautiful temples. One of them, perhaps the most beautiful of them all, is in Salt Lake City. The pioneers had only been in Salt Lake Valley a few days when the prophet, Brigham Young, chose the spot where the temple should be built.

One day, while he was walking with some men, he put his cane down in the ground and said, "Here we will build the temple of our God." The place was then very dry and barren, but now, on that very spot, stands the beautiful Salt Lake Temple.

A few days after the place was chosen the building was started. The people were all very poor then, but they knew that they were doing the will of the Lord, and they had faith in Him and knew that He would help them.

The rock of which the temple is built is light gray in color. It is called granite. (Show the children a little piece of granite.) It was hauled by ox teams from the mountains, about twenty miles from Salt Lake City. Some of the rocks were so large and

heavy that it took four yoke of oxen to haul them. The oxen traveled very slowly with their heavy loads. It sometimes took four days to bring one of these heavy rocks to the city.

The people worked very hard in those early days and saved all the money they could to help build the temple. Often, while they were building it, the work had to stop because the people had no money; but as soon as they could they would begin work again. It took a very long time, but the Saints trusted in the Lord and were patient, and worked hard until the temple was finished.

The temple is longer than it is wide, and on each end there are three great towers. On the middle tower on the east end there is a beautiful gilt statue of the angel Moroni. When the sun is coming up in the morning and going down in the evening its light shines on the statue and makes it look beautiful. Everything about the temple is very clean, and the place is very quiet. The lawns and flowers are very beautiful in the summer time, and to walk in the temple grounds fills one with beautiful, heavenly thoughts.

The inside of the temple is also very beautiful. There are a great many rooms, and they are furnished with very fine furniture. The carpets and curtains are all the very best, and pictures of many of the Lord's servants hang upon the walls. There are two rooms which are seated with chairs, and it is in these rooms that meetings are held.

After the temple was finished and furnished, many Latter-day Saints came to Salt Lake City. Meetings were held and the temple was dedicated to the Lord, that His work might be done there. The temple is the Lord's house, and only people who are very good are allowed to go into it.

There were a great many people who had died before the Gospel was restored to earth through the Prophet Joseph Smith. These people had not been baptized nor confirmed members

of the true Church, and now our fathers and mothers go to the temple and are baptized for them. Is not that grand? And do you not think that our Father in heaven is pleased with His people? Many old people go almost every week to the temple and are made very happy.

There is a little girl in Salt Lake City who was once very sick. The doctors who went to see her said they did not think she would get well. Her mother and father were good people, who loved the Lord. The little girl's mother took her to the temple many times, and she was baptized and blessed there, and now she is well. She is very happy, and knows that our Heavenly Father made her strong again.

When you girls and boys grow big, if you are good, you will go to the temple to be married, and then you will be happy, for that is the place where our Father in heaven wants His children to be married.

We are very glad to have our temples, and know that God is pleased with His people when they build them, for He blessed His people there.

II. A long, long time ago, when David and Solomon lived upon the earth, the Lord wanted the people to have a temple. David wanted to build it, but the Lord was not willing that he should do it. He told David that He wanted his son, Solomon, to build the temple. The Lord told David just how and where the temple was to be built; and when David was ready to die, he called Solomon to him and told him just what the Lord wanted him to do. Even though David was not going to build the temple, he made ready many stones with which to build it. Solomon had also a great deal of gold and silver to use.

Soon after the death of David, Solomon began the great work of building the temple. It was the grandest temple that was ever built. It cost a great deal of money and took many, many men to build it. Every stone of which

it was built was made into its proper shape before it was taken to its place in the temple. The sound of a hammer or an ax was not heard in the temple all the time it was being built.

All the inside was covered with wood. This wood was carved and then covered with gold. The floors and door and inside the great porch were all covered with pure gold. A beautiful crimson and purple curtain was hung between two rooms. In different parts of the room King Solomon put precious stones, to make the place more beautiful.

When the temple was finished Solomon called all the people of Israel to Jerusalem, that they might see the beautiful temple. The ten commandments which were written on the tables of stone had been kept all this time, and now the temple of the Lord was built they were taken there.

Solomon rose before all the people and thanked the Lord for helping them. He asked the Lord to bless the people and to answer their prayers when they prayed in the temple.

The king and all the people made sacrifices to the Lord, and dedicated the temple to Him.

Name some Houses of the Lord.

How can we show that we reverence these places of worship?

Who built the temple in Jerusalem?

Tell what you can about it.

What did the people do when it was finished?

What do you know about the Salt Lake Temple? Can any person get into the Temple? Why not?

Lesson 37. The Great Drought.

Text: I. Kings, 16:29-33; 17:1-6; 18th chapter.

Aim: A departure from the true faith forfeits the blessings of heaven.

Memory Gem: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

I. A Prophet of the Lord.

1. The calling of a prophet—God's mouthpiece to the people.

2. The voice of a Prophet is the voice of God.

3. Punishment always follows the rejection of a Prophet's message.

II. Description of Elijah.

1. His clothing.

2. His long, coarse hair and beard.

3. Stern, serious face, but warm heart.

4. His abode—in the desert and lonely places.

III. Ahab, king in Israel.

1. A wicked ruler.

2. Effect of his bad example upon the people.

IV. Jezebel.

1. A princess of Tyre.

2. Wife of Ahab.

3. Beautiful, but selfish and cruel

4. Her introduction of idol worship.

V. Elijah's message.

1. Elijah sent to Ahab.

2. He predicts a great drought.

3. The prophecy fulfilled.

4. Great suffering and death.

VI. The Lord remembers His people.

1. Through repentance and humility the people regain the favor of God.

2. The people return to the worship of the true God.

3. The drought broken.

Review last lesson.

I. After king Solomon's death the kingdom was divided and two kings reigned in Israel. These kings forgot the Lord and both kings and the people after turned aside into wickedness; but our Heavenly Father was merciful to them even in their sin and sent His prophet to warn them of the sorrows that should come upon them if they did not repent.

I am going to tell you today about a great affliction which came to the children of Israel one time because they turned away from worshiping the true God, the God who had brought them out of Egypt, taken them through the Red Sea, and landed them safely in the Promised Land. But

before doing so, I wish to speak of a great prophet that lived at that time. A prophet is one who stands between the Lord and the people. The Lord reveals His mind and will to His prophet, and he in turn tells the people what the Lord desires them to do.

When the people do as the prophet tells them, they obey the Lord; but when they disobey the prophet they disobey the Lord. It is a very serious thing for people to treat lightly the counsel of a prophet of God. You heard how the people perished in the days of Noah because they refused to obey the counsel which the Lord gave them through the Prophet Noah.

II. The prophet I am now going to tell you about was named Elijah. He was one of the greatest prophets that ever lived. He was not like other men. He did not dwell in the cities, but lived in lonely and desert places. There, with everything peaceful around him, he walked with God and learned His will. I am sure you could not guess how he was dressed. He was clothed in a mantle of rough clothes made of camel's hair. His hair and beard were long and rough. His face was stern and serious, but his heart was tender and full of love.

III. About one hundred years after Solomon, part of the children of Israel were ruled over by a king named Ahab. He was a wicked man. The Bible tells us that "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." And I am sorry to tell you that the bad example of this wicked king was followed by most of the people.

IV. Ahab married a princess whose name was Jezebel. She was very beautiful, but she was also very selfish and cruel. She did not believe in the true God. She was a heathen, and worshiped idols. Ahab loved her, and did many things that were wrong, just to please her.

This is one of the wicked things he did. He commanded the children of

Israel to stop worshiping the God of their fathers, and to worship a false god named Baal. Some of the people did as the king commanded, but others would not. The prophets and priests would not worship Baal. They said they would remain true to the faith of their fathers, and serve the Lord, for He has said, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Because of their refusal to worship the false god of Ahab and Jezebel many of the prophets were put to death.

The Lord was greatly displeased with the king and also with the people. It was from the true God that they received so many blessings. He had blessed them with health and strength, food and clothing, flocks and herds, and many other good things. Now, they had turned away from Him, and were worshiping a false god.

V. How was He to bring them back to the true faith? He decided to let a famine come upon them, to humble them. He told Elijah the Prophet to go to King Ahab, and to tell him that for three years no rain would fall on the earth. Without rain, the crops would not grow, and the people would suffer with hunger. Then, perhaps, they would repent and turn and worship the true God, who had made the heavens and the earth, and all that are in them.

Elijah did as the Lord commanded him. He told the king about the great famine that was coming, but the king did not believe him. Then the Lord said to Elijah, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee. So he went and did according unto the word of the Lord: * * * And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

The famine came just as Elijah had

said. For three years there was neither rain nor dew. The crops could not grow, and there was scarcely any food for the people. Indeed, many of them died of hunger and thirst.

VI. At the end of three years the people were very humble. Then the Lord sent Elijah to them again. He succeeded in getting them to turn from their evil ways. Then the Lord blessed them as he had done before. He caused the rains to come again and the crops to grow, so there was plenty of food for man and beast. The peo-

ple were very happy. They worshiped the true God, and gave thanks and praise to Him for His blessings.

What kind of kings ruled after Solomon?

How did our Heavenly Father show mercy to the people even in their wickedness?

What is a prophet?

How did Ahab displease the Lord?

After the three years of famine were over, what did Elijah do?

Kindergarten Department.

Conducted by Beulah Woolley.

The Preparation of the Review, the Point of Contact and the Nature Talk.

By Marion Belnap Kerr.

Since our last three papers dealt with the preparation of the Sunday School lesson, it may seem strange now to go back to the review and the point of contact which precede the presentation of the lesson on the Sabbath morning. Because that part of the lesson which leads the child from the known to the unknown generally precedes the presentation of the lesson, it does not necessarily follow that the preparation of those connecting links by the teachers, must precede the preparation of the new material for the day. John Dewey says: "Points are not always given in the same order in which they are prepared." Are we not better judges of just what are good connecting links between the old and the new when we have the new material well in hand? Some of us feel that we are. For this reason, we shall discuss that phase of the lesson at this point in our series of papers.

Let us say a word about the review of last Sunday's lesson first. What is its purpose? Is it to link last sun-

day's lesson with to-day's because of the connection chronologically? I think not always, because many of our stories are not connected thus, and, furthermore, prominent educators agree that a child under eight years of age has no interest in the chronological order of things. Is it to fix the facts of the story in the mind of the child or is it a test to see if he has felt the "truth" that the facts of the story were the means of teaching to him? Patterson Du Bois says, "The filling of the child's mind with information is a small service to humanity compared with the education of the feelings." You may say that the tiny child cannot remember much of last Sunday's work. This is true of some children and it may not be true of many others of kindergarten age. "What a child has felt he never forgets; what he has merely been told he may not remember five minutes." —Alice W. Rollins.

So, teachers, in preparing the review of the lesson, remember the specific mission of this Bible story to the little child. Word your questions so that they will bring from the child the truth you helped him to feel when you gave the lesson. It is to be regretted that the truth is so often lost sight of in

giving the review. Sometimes the answers to these questions are good tests of the instructor's teaching power. If some of the younger children do not respond, give them a little taste of the story to start their small minds to working. Perhaps then they will respond. And oh, what a help to the review is the picture you used last Sunday during the presentation of this lesson. This repetition always helps the child to obtain a better grasp of the truth. In giving reviews "be brief" and to the point. One to three minutes is all they require in the kindergarten department.

The review on "Picture Sunday" is given a little more time. Some teachers feel that for this Sunday there is no need of any further preparation, because they have given all the lessons and the review possibly, of two of them; the children have seen the pictures and now all that is necessary is to let the children tell what they see in them. This is a mistake; there is need of much preparation. 'Tis true the pictures have been carefully chosen. (They are true to life, the coloring is rich and pure, not gaudy and they are large enough that all of the group may see them well); the lessons have been worked out and presented but they need more consideration. Teachers, go over them carefully, thinking out again the details which point to the truth of each and the way you applied that truth each Sunday. Think over just what questions when asked in connection with the picture will bring from the child an expression of the truth in his own words. Reflect upon the child's probable response to these questions so that you may be able to conduct the review in a free and flexible way. Think just how you may get expressions of the child's application of the truth during the month. It takes thorough preparation, sound thinking and tact on the part of most of us to do this without verging onto moralizing which is so distasteful. These expressions are the kinder-

garten child's little testimony and this is his testimony meeting. On this Sunday, we need an extra portion of the Holy Spirit to assist us. A successful Picture day lesson is beautiful and impressive; it strengthens our own testimonies and brings us real joy.

Some teachers give a short review following the lesson, others give it the next Sunday, while others use only the Picture day review. This is a point teachers and stake workers may easily decide upon among themselves.

The old saying, "Well begun, is half done," is quite applicable to the Sunday school lesson. In developing the truth, much success depends upon getting the child's attention and interest at the beginning of the lesson. Those who have had experience with young children realize how soon strangers may become fast friends to bashful children by showing an interest in something that is the child's interest—his toy, his pet kitten or his new pair of shoes. They also realize that in order to have him understand them, they must use terms with which he is familiar. "Childhood has ways of seeing, thinking, feeling peculiar to itself; nothing is more absurd than to wish to substitute ours in their place."—Rousseau. "Any new knowledge offered must be met by old ideas, closely related to it, if it be well comprehended and understood."—McMurray. "Now the great fault in our religious teaching of the child has been that we have not sought his most penetrable point. Our approach to his has been through adult ideas upon an adult plan, complicated with conventionality, institutionalism and abstractions. We have not sufficiently regarded the plane of his experience as the essential way of approach to him * * *. Indeed, it is only where we touch his life interests that we can be said to instruct him at all."—Patterson Du Bois.

This connecting link between something the child knows about and is interested in and the Sunday School lesson is called by a few educators, the

review; by some, the preparation of the child's mind, by others, leading from the known to the unknown; and by still others, the point of contact. Call it whatever appeals to you most, but for our convenience here, we shall call it the point of contact.

A little talk with the children on "journeys" might be a good point of contact for the story of "The Good Samaritan." To an older class who could understand Christ's words leading up to this incident, the point of contact might be something about "Who is my neighbor?" A question about the "rainbow" might introduce the story of "The Flood;" because it tells us a story of a storm when the rain fell thicker and longer than any of us have ever seen it. "The Widow's Mite" was introduced successfully last February by calling the attention of the children to the warm comfortable room and asking the reason for this condition when there were no stoves in the room and it was so cold outside. This led to the means of heat used in the homes, where the heat comes from, who pays for the coal, who pays for coal for the old people who cannot work, and who pays for coal used in the meetinghouse. The children were brought face to face with the necessity of contributions to the Church. Then the story of the Widow's Mite was told.

One reason why a child acquires such a remarkable vocabulary in his first three or four years is because he has a real need for and a longing desire to get hold of some means of expressing himself. John Davey tells us that "The teacher should aim to keep alive the investigating power in the young child from the first by giving it power to act. The child should have the inquiring attitude. He must feel a need for it and a desire to obtain it." In preparing the introduction or the point of contract, for each lesson, teachers, keep in mind these three points: first, let it be a true connecting link between something the

child already knows and the new material for the day; second, let the connecting link be some experience in which the child is interested; third, present it to him in such a way that he will have a desire to learn more about that interest.

Then there is the nature talk, or morning talk as it is sometimes called. A. Stanley Hall says, "If there is anything that needs nature it is religion." We kindergarteners believe that, too. So many of our beautiful religious truths are easily explained to the child with a suggestion of nature work in connection with the Bible story. Not too much, that the Sunday kindergarten will be changed to a day kindergarten. No, indeed; leave it out if that is to be the case. The point of contract to many lessons may be nicely made with the nature talk. The April work is a good illustration, with the lessons, "The Raising of Jairus' daughter," "The Raising of Lazarus," and culminating with the Death and Resurrection of Christ on Easter morning. How much easier it is for a child to understand that "There is no death; what seems so is only a change" when his attention is called to all nature re-awakening in the spring! The leaves and blossoms come out on the trees which seemed so bare and dead only a few days before, the beautiful lily springs from the ugly brown bulb which looked as though it were useless and the butterfly shakes its golden wings and flies away from the lifeless looking cocoon in which it has been imprisoned. Doesn't mother nature help us to teach the child that God wisely provides for all when right in the child's own back yard she sends down a bright colored blanket of leaves and then a white one of snow to keep the flowers and seeds warm during the cold winter frosts?

In preparing the nature talk, be sure that you really have something to say; say it in the proper season of the year; see that it correlates with the work for the day and that it always ex-

presses a spiritual truth. Let it be a conversation with the children or a talk by the teacher. See to it that it has been thought out carefully before you come to class, otherwise it is apt to merely "fill in the time." Should a nature talk be given every Sunday? No, not necessarily. Possibly a word or two on "Time" or "Honesty" will be more appropriate. The time is so short and so valuable that it is not a question of good material, merely, but a question of using material which will help the child to see more clearly and feel more keenly the truth of the day, and eventually instil into his heart a love for all truth, a testimony of the Gospel and a desire to *do* the will of our Father.

Work for October.

[Prepared by Sister Beulah Woolley.]

Suggestive Nature Talks.

First Sunday.

Review talk about the grains. Perhaps children who could not tell about them before will now be able to answer the questions.

Second Sunday.

Talk about the cooler days. Let children tell of the needed change in food, clothing and home comforts, and the birds flying to warmer climate.

Third Sunday.

Autumn Leaves. Let the children tell of their colors and how they are falling from the trees. Take branches to Sunday School. Show the children the buds. Help them to feel gratitude to Heavenly Father for causing the trees to prepare for cold weather and live through it.

"Trees and shrubs withdraw the starchy matter into a special layer of the bark, where it remains safe from the winter frosts, and is used up again in spring in forming the new foliage. This new foliage is usually

provided for in the preceding season. If you look at a tree in late autumn, after the leaves have fallen, you will see that it is covered by little knobs which we know as buds. These buds are the foliage of the coming season. The outer part consists of several layers of dry brown scales, which serve as an overcoat to protect the tender young leaves within from the chilly weather. But the inner layers consist of the delicate young leaves themselves, which are destined to sprout and grow as soon as spring comes round again. Even the scales, indeed, are very small leaves, with no living material in them, they are sacrificed by the plant, as it were, in order to keep the truer leaves within snug and warm for the winter. Nor do the autumn leaves fall off by pure accident; some time before they drop the tree arranges for their fall by making a special row of empty cells where the leaf-stalk joins the stem or branch; and when frost comes on, the leaf separates quietly and naturally at that point as soon as the valuable starchy and living material has been withdrawn and stored in the permanent layers of the bark for future service.—From "The Story of the Plants" by Grant Allen.

Fourth Sunday.

The Seeds. Encourage children to collect and save seeds for next spring's planting. Help them to see how different plants have cared for their seed babies, and their different ways of getting them scattered.

Suggestive memory gem:

"How many deeds of kindness
A little child can do
Although he has but little strength
And little wisdom too."

"Be kind and be gentle
To those who are old
For kindness is dearer
And better than gold."

Lesson Work.

First Sunday—Review last month's lessons.

Aim: A forgiving spirit is characteristic of a godly life.

Second Sunday—Elijah Fed by the Ravens.

Text: I Kings 17:1-8.

This lesson is left to be worked out entirely by teachers. Decide on your aim and outline the lesson. See June JUVENILE "Preparation of the Sunday School Lesson." If any help is needed in adapting story, see JUVENILE INSTRUCTOR, Sept., 1911.

Third Sunday—Elijah and the Widow.

Text: I Kings 17:8-18.

Aim: God blesses those who help His servants.

Review briefly the events of Elijah by the brook Cherith.

There was a little city at the time of Elijah called Zarephath. In that city lived a poor lady and her little boy. They lived all alone for the papa was dead and the lady had to work to get food and clothing for both of them.

But no matter how hard she worked, after the famine started she could get no more food. Just as it was in the land where Elijah lived, so it was in Zarephath: no rain fell, and no food could grow. The poor lady had just a little flour left in a barrel, and a little oil in a bottle. Her little boy was so hungry. He was too hungry to go out into the yard to gather sticks for his mother to build a fire. She was very hungry, too, so she said, "I will make a fire and bake a cake with this flour and oil. Then we will have no more to eat and will have to die."

She went out to gather sticks and saw a stranger by the gate. The stranger was Elijah. He said to her, "Fetch me, I pray thee, a little water in a vessel, that I may drink." She was glad to help a stranger so she started off for the water. Elijah called her back and said: "Bring me,

I pray thee, a morsel of bread in thine hand," Heavenly Father had told Elijah to come to this lady and she would give him food.

The poor lady said "I have no bread; just a very little flour and oil. I was gathering sticks to make a fire and bake a cake for my little boy and myself." Elijah said: "Fear not. But go and do as thou hast said, but make me a little cake first and bring it to me, and then make one for you and your son. Heavenly Father has promised that you shall have enough flour in the barrel and oil in the bottle to last until the rain falls again."

So the lady did just as Elijah said. He looked like a good man. She thought "he must be one of Heavenly Father's servants. I will make the very best cake I can." She made the fire, stirred the flour and oil together, put it in the oven and baked it. Then she took it and a drink of water to Elijah. The cake tasted good to him, for he was very hungry, and ate it all. The lady went back to the house looked into the barrel and there was more flour. She looked in the bottle and found more oil. She knew Heavenly Father caused it to be there. So she made a cake for her little boy and herself.

She was very happy when Elijah said he would stay at her house until there was rain in the land and more grain could grow. Every day she was glad to make a nice cake for him for she knew he was one of Heavenly Father's servants. And Heavenly Father blessed her so she and her little boy had plenty to eat.

For illustrations you may know of some missionary's experience which will help to emphasize the truth, or you can find many instances in the Faith Promoting Series.

Application: Think of something your children can *do* to help God's servants. Perhaps there is to be a missionary benefit—suggest what the children can do. To help some elder's mother, wife or children would be

helping a servant of God, would it not? Give the children something practical to do.

Fourth Sunday—Elisha and the Woman of Shunem.

Text: I Kings 19:19-21. II Kings 4:8-17.

Aim: God blesses those who help his servants.

Elijah grew old and Heavenly Father said he should choose some one to take his place. As he passed a farm one day he saw a man named Elisha plowing. He called Elisha and Elisha left his plow and said: "Give me time to kiss my father and mother good-bye and I will go with you." So Elisha left his home and people and did the work Heavenly Father wanted him to do.

He traveled from one city to another to carry a message to the people, and help them learn about Heavenly Father. Very often when he started off in the morning he did not know when he would eat dinner or where he would sleep at night. He spent all his time helping others.

One day he went to Shunem and in that city lived a great lady. When she saw Elisha she knew that he was a stranger. She asked him to go into her home and eat dinner. She was so kind to him that after that day wherever he passed through Shunem he went to her home.

At last the great lady said to her husband, "I know Elisha is a good man. He is a servant of God. Let us build him a room and put a bed,

a chair, a table and a candlestick in it. Then when he comes to us he will have a place to rest where it is quiet."

So she had a room built on top of her house, for the roof was flat and it was the best place to put it. The steps were built by the side of the house so Elisha could go up stairs without going into the house. As soon as the room was built the great lady put a bed, a chair, a table and candle stick in it.

The next time Elisha went to Shunem he went to the lady's house. After she had given him something to eat she took him to the side of the house up the stairs and opened the door to the little room. She said, "This is for you." How pleased Elisha was! He thanked her and she left him there. He sat on the chair to rest and when it grew dark he lit the candle that was on the table. When it was bed time he went to bed. But first he knelt down to thank Heavenly Father for the great lady who was so kind to him.

After that he always knew where to go when he was tired and was near the city of Shunem. He knew there was a little room on top of the great lady's house ready and clean for him.

He tried to think of something he might do for the lady who had been so kind to him. At last he found out that she had no children. He knew Heavenly Father would bless her and give her a son. So he told her she should have a baby boy and the great lady was very happy.

Application: Suggest to the children what they can do when the teachers or bishopric visit their homes.

With the Sages.

Hunger is a handmaid to genius.—*Handel.*

Let none falter who thinks he is right.—*Stuyger.*

Little wits are often great talkers.—*De la Roche.*

Man know thyself; all wisdom centers there.—*Swinburne.*



THE ARKANSAS FLYCATCHER.
(*Tyrannus verticalis*.)

Head and neck, lead or light ash; back, olivaceous ash; rump, brownish ash; tail, brownish black. Outer webs and shafts of side tail feathers, white; tail feathers tipped with light brown. Wings, brown; concealed crest, crimson but yellowish before and behind. Bill, black and slightly hooked. Breast, olivaceous yellow; abdomen, lemon yellow; under tail coverts, light lemon; under tail, blackish brown with white stripes at each side; under wings, ashy brown; feet, black excepting gray connecting *scutellae* (scale plates) lines. Length, 8.25 inches.

The Arkansas Flycatcher. (*Tyrannus verticalis*.)

By Claude T. Barnes,

M. S. P. R.; M. B. S. W.; M. A. O. U.; President Utah Audubon Society.

"Rejoice! ye fields, rejoice! and wave
with gold,
When August round her precious gifts
is flinging;
Lo! the crushed wain is slowly homeward
rolled:
The sunburnt reapers jocund lays are
singing."

—Ruskin.

Scarcely a sound save the stridulation of crickets in the nearby fields could be heard along the hot, dusty road of late summer; all nature, in fact, seemed wilted and dry. On the telephone wires, however, sat two or three birds who were quite oblivious

to the oppression, and, on the contrary, were flitting into the air and returning again with a querulous sprightliness that readily identified them at a distance of a hundred yards or more. They were Arkansas Flycatchers, the tyrants of bird life, the fearless defenders of their homes from even the approach of hawks that know not their valor.

The habits of the bird are extremely conspicuous and interesting. Chance upon a group of them and you will readily believe the whole family to be engaged in a perpetual broil, though

personally, I am convinced that these conflicts are good-natured and incited by a mere love of encounter. When other birds, however, approach the tree which the flycatchers have chosen the attack becomes one of fierce hatred and daring. Even the great Swainson hawk then flees from the onslaught of the flycatcher into whose domain he had chanced to make a customary self-confident incursion, and, often, he is pestered for half a mile before the valorous birds leave him. Still, in some of our Utah lanes, where many feathered varieties fill the air with chirping and song, the flycatcher permits English sparrows, meadow larks, mourning doves, Bullock orioles and purple finches to alight upon the lower limbs of his tree, contenting his tyrannical nature with keeping clear the upper branches from which he overlooks all. The farmer who keeps many chickens will do well to let the kingbirds or flycatchers occupy the barnyard trees, for though hawks may avoid the gun, they always get a bothersome reception from the flycatchers.

Without question, one of the easiest means of detecting the presence of kingbirds is by noticing their flights. If upon approaching a tree, one sees two birds shoot out suddenly from its branches, struggle in the air and then calmly return, one may be certain the belligerents are kingbirds. The very name of these birds—"flycatchers"—carries with it the unmistakable import that they spend a good deal of their time in the air. Sometimes, when a desperate encounter is on, two birds will clutch each other and fall fighting to the ground where they continue in true sparrow fashion; but by far the more conflicts begin and end while the combatants are on the wing.

It is difficult to appreciate the calling of the flycatcher's discordant, clicking warble, which Nuttall says resembles "tsh'k tsh'k-tshivait," a song, for in fact there is more claimorous

squawk than melody about the noise it constantly utters.

Early in the morning, when the grass is still crisp with dew, the kingbird seems to say, "Wake-up, wake-up, lazy cur, cur-r-r, cur-r-r!" but aside from these rasping twitters he cannot be said to be capable of song.

As these birds are found in almost every fertile portion of the intermountain West, we can expect to chance upon their nests anywhere—in the barnyard locust, the lone apple tree, the peach tree, the big box elder trees, or in the mountain oaks. It seems to suit the tyrannical inclination of the kingbird to occupy a lone tree or a solitary clump of trees, for therein his dominance is facilitated.

The nest is constructed of twigs, coarse grasses, wool and lichens, the whole being lined with hair; and it may rest in the crotch of the tree or upon a limb. The eggs, about four in number, are an inch long and of crystalline whiteness, marked with dashes of reddish and purplish-brown near the larger end.

The economic importance of this bird is seldom appreciated, for few realize that ninety per cent of its food consists of insects gathered from among myriads of May beetles, click beetles, wheat and fruit weevils, grasshoppers, and leaf hoppers. The kingbird has been accused of destroying bees; but the Biological Survey examined 281 stomachs, finding that only 14 contained bees, 50 in all, 40 drones, 4 workers and 6 undetermined. Ten per cent of the kingbird's food consists of small fruit such as elder berries, blackberries and wild cherries.

The young are fed on crickets and grasshoppers, one bird being capable of devouring over a hundred in a single day. Of interesting habits, of great service to man, the Arkansas Flycatcher with its kindred truly merit the protection of every lover of all outdoors.

Andy Baker and his Chums.

Some Boy Scouts of Long Ago.

CHAPTER III.

Going to school was a new experience in the life of young Andy. He was timid about it, and it required much coaxing and encouragement on the part of his mother to get him started. Andy did not like new experiences. He disliked to go on errands to strange places, and would give all his marbles or other valuables to his younger brother in order to persuade him to run on errands in his place. He would willingly do all his little brother's chores about home if the latter would go on errands for their mother. If it had been possible to have sent his brother to school in his place he would have done it. And yet he knew something about the school from hearing his older brother tell about it. He had a mental picture of the school and the teacher from this brother's description.

In those days it was the practice in winter time for the school boys to take turns in supplying wood to keep up the fire in the schoolroom. Coal was scarce and expensive. Andy had, upon several occasions, helped his big brother Dave to cut wood for the schoolroom stove, and had even helped to carry it to the school-grounds; but that is as far as he would venture. He was too shy to go inside, so he had never as yet seen the inside of the schoolroom.

There were others things beside his bashfulness that made Andy hesitate about going to school. As he lived on a corner of the block, he could take his choice of two routes to the school

premises. But neither was a choice route in his estimation. If he took one way he necessarily had to pass by the home of his would-be antagonist, Tommy Wicks. He was not afraid to meet Tommy fairly, but the latter had not forgotten the humiliation he received at the hands of Andy, and he sought revenge by unfair means. If he ever saw Andy pass by, he stood in the doorway or near the house corner and threw stones at him when Andy was not on his guard, and if the latter retaliated in kind, he dodged in the house or around the corner.

If Andy took the other road to the schoolhouse, he was liable to meet Ben Pullen, a big, ugly sort of bully, who took special delight in scaring smaller boys. Ben was as brown as an Indian, and as ignorant and brutal as the lowest of the aboriginal race. He had caught Andy once and threatened to scalp him, and Andy really believed he was in the hands of a red-skin, such as he had heard about, for stories of the red man's atrocities in the southern part of Utah were fresh in the minds of the people then.

Well, after a good deal of coaxing, on the part of his mother, and much protest on his part, Andy at last rather unwillingly accompanied his mother to the school. His big brother, not wishing to be late, had already gone. He would have taken Andy with him, but could not wait till he got through whining his objections.

The teacher directed the new pupil to a seat, and then proceeded with his work. He was hearing a class recite at the time. Andy imagined all the boys and girls were looking at him, and for a long time did not dare to raise his eyes. He opened his reader and tried to study, but was so nervous

he scarcely knew what he was doing. He glanced about to see if he could see his brother, and then to get a look at the teacher. He thought the teacher looked somewhat severe, and the sharp manner in which he spoke did not reassure him. The reciting class was soon dismissed, and the members returned to their places. Their moving gave him an opportunity to look about more freely, and he was agreeably surprised to notice that the pupils were not looking at him, as he had supposed. He was more surprised, not so agreeably though, a minute later, when he felt a sharp pain in his left arm. It was so sudden that he gave a start and a yell, so loud that it attracted the teacher's attention. With a more than ordinary severe look on his face the teacher walked straight to where the sound came from. Taking Andy by the ear, he pulled him up to the front, remarking in an angry voice, "Here, you young scamp, I won't have that kind of behavior in this school!" Then he ordered him to stand facing the pupils as a punishment for disturbing the school.

Andy tried to explain, but was told to hold his tongue. The boy had no intention of being unruly, but some mischievous lad sitting near him had stuck a pin in his arm and caused him to shout out. There were two boys sitting behind him, and one beside him. He was not sure at the time which of the trio was the guilty one; but later he suspected it was his deskmate, Jake Raddon, for he found him to be a mischievous chap, who caused him annoyance on several occasions.

Andy was required to stand on the floor like the old-time "dunce" till the noon recess, and it was a very embarrassing ordeal for one so sensitive. He felt the indignity the more severely because he was not to blame for the disturbance, and the teacher made no effort to investigate the matter, and punish the real culprit.

This was only the beginning of Andy's troubles. His entrance upon

the broader plane of life brought to him new and strange experiences, some of which were shocking to his innocent mind. His dear, loving mother had taught him that swearing and vulgar language were evils to be avoided. She had warned him against stealing, lying and deceiving; and all her teachings had impressed his young mind. He thought all boys had received the same teachings, and was surprised to find that some of his schoolmates would swear. He had heard some men swear. There was old Phil Ryan, a rough fellow who drove a mule-team. He used some awful oaths when driving along the street. Andy considered him the wickedest man in the world; and his mother had explained to him that Phil was no saint, nor was he really sane.

Then there was Abel Briggs, who wore bushy whiskers, and went to meeting without a coat; and whose trousers were so short that it was plain to be seen that he wore no hose. Andy knew he could swear. One day he saw him trying to drive a cow into the corral. The animal, instead of turning in the open gate, ran past it. Then Abel ran around and headed her off, and drove her again towards the gate. Again she passed by, instead of turning in. Then the man stopped to take breath, and gave utterance to some awful words, in a high pitch of voice, and a very angry tone. The words were addressed to the cow, who took very little notice of them; but Andy was so frightened that he ran home as fast as he could go. He lived just one block away, yet he could hear the man's voice after reaching the dooryard of his home.

CHAPTER IV.

Andy discovered another fault in some of the boys who attended the school, and this was a second cause of surprise and astonishment. He had seen some of the boys climb through fences into orchards and steal fruit.

One afternoon he was going home, accompanied by Pete Gilbert and Fred Ross. As they passed by an orchard of peaches, Pete remarked:

"I'm going to have some peaches," and started to go through the pole fence, which was an easy matter. "Come along, boys," he said, in a low tone.

Fred started to follow, but Andy refused to go. He knew they had no right to take fruit from that orchard. His mother's warning about stealing came to his mind, and he had the courage to resist the temptation.

"Come on," repeated Pete. "You don't need to be afraid. I got some yesterday. The old man won't see us, and if he does, he can't catch us."

But Andy was firm, and still refused to obey, but walked on towards his home. Fred hesitated, and stood by the fence, so Pete was left to himself. It was not many seconds before he came bounding through the fence more quickly than he had crawled in; and he looked frightened. He explained to the other boys that he feared that the man saw him, and he scampered off without getting a single peach.

"I'll try again some other time," remarked Pete. "He's got some fine peaches there, I know, because I got some yesterday."

"I have always been taught not to steal," said Andy.

"Oh, when the man's got plenty I don't think it hurts to take one or two. He'd never miss them," continued Pete, to justify himself in taking that which did not belong to him.

"But my mother has told me that if I ever want any fruit that I see in someone's orchard, to go and ask for it; and if that man has plenty of fruit he'll give you some if you will ask him," continued Andy. And then he added, "If you boys will call for me tomorrow morning, I'll go with you and ask the man for some peaches." Both boys promised to do so.

The next morning, a full half hour

before school time, the three boys started off. While Andy was somewhat timid about talking to strangers, he felt that it was his place to lead the way to the owner of the peach orchard and to be spokesman. So when they reached the gate, he walked in with as much self-confidence as he could exercise. The man was out in the doorway. He had a kind face, and the boy took courage.

"Please, sir, will you give us some peaches?" he asked.

The man eyed him and his companions who stood several steps in his rear.

"Whose boys are you?" he inquired.

They told him.

"I know your parents, all of them," he remarked. "I suppose you are good boys, and you may have some peaches. Some of the boys steal my peaches as they are passing by, going to and coming from school, and at night, too, after dark. I have to keep a look-out for these bad boys. Just yesterday afternoon I saw a boy climb through the fence, but he ran away before I got close enough to see who he was. I don't believe it was either of you, for you seem to be well-behaved lads."

Not one of the boys answered, but Pete turned pale.

"If boys will come and ask me I will give them some peaches, but they must not steal them. That is wrong—very wrong and mean. What have you got to put the peaches in?" he went on.

"Oh, we just want a few to eat."

"Very well, come with me," and he led them to a tree with some beautiful, large peaches on. "Pick what you want, boys, but don't break the tree."

The boys did not need any further urging. They took what they could eat, and thanked the man for his kindness, and then went on their way to school.

When they got out in the street, Pete remarked, "I'll never steal peaches again. I'm sorry for what

I've done. That man's so kind he made me ashamed of myself. I wish I had never sneaked in his orchard."

"If I were you I'd go and ask his forgiveness, Pete," suggested Andy.

"So would I," said Fred.

"Would you!" exclaimed Pete. "Then after school I will go and tell him that I am one of the bad boys that stole his peaches. He's such a kind-looking man, I think he will forgive me."

"That's the right thing to do," said Andy, and Fred agreed with him.

(TO BE CONTINUED.)

Sitting for His Picture.

"Look, look, mother!" whispered Ronald.

Opposite the second-story window there was a tall tree, a big branch of which had been broken off. On the stub of this branch sat a beautiful red squirrel; he was looking straight into the room, and his eyes twinkled with curiosity.

"Do you suppose that I could get his picture with my camera?" asked Ronald, breathlessly.

"I doubt it, dear. He is too far away; but perhaps we can persuade him to sit for his picture. We will try."

At noon Ronald's mother and father nailed a little wooden box on the railing of the south porch. After dinner they put a chair on the porch at just the right distance, and placed a box on it to make it the right height. They had to do these things for Ronald because he had broken his left arm, and had to wear it in a sling. On the box Ronald placed his camera in such a way that Mr. Squirrel's image would be seen in the center of the plate. Then he put two or three nuts and some grains of corn into the box.

"We must not give him so much that he will carry any away," said his mother, "because we want him to come at the same time every day."

Ronald stood at the window, and

he did not have to watch long. Mr. Squirrel saw the nuts from some nearby tree top, and came down after them, rather timidly at first. Every day this was repeated, until the squirrel learned to expect the treat, and felt no fear.

Then one bright afternoon Ronald put on his coat and cap, and took his place beside the camera. He stood very still. Mr. Squirrel did not know what to think at first, but by and by Ronald saw him whisk down a tree trunk. With little pauses, to assure himself that there was no danger, he drew nearer and nearer; then he darted to the railing, seized a nut and whisked away with it. He repeated his visits until the box was empty. Every bright day Ronald stood by the box, and soon the squirrel became very bold. He would sit and eat a nut, while he watched Ronald.

"I believe we can put a plate in the camera today, mother," said Ronald at last.

Ronald stood with his finger on the button, and the instant Mr. Squirrel sat up to eat a nut, Ronald took his picture. Ronald's gesture and the click of the camera frightened the squirrel away, but the work was done. Ronald's father took the camera to the store, and the next day brought home the plate and one perfect little picture of Mr. Squirrel.

"I brought you something better than extra prints," he said. "Here are some blue-print post-cards. You can make as many pictures as you like, and mail them to your friends."

The next day Ronald printed and washed until he had a dozen cards ready to mail. Mother wrote on each one, "A little neighbor of ours, who lunches with us every day." Some of the pictures went east, and some went west—to five different states in all.

"Mother," said Ronald, as he stamped the cards, "what a pity Mr. Squirrel can't know about it! How proud he would be if he could understand!"—*Mary M. Parks in Youth's Companion.*

The Rescue of Prince Pinktoes.

(With Ten Illustrations by Rebecca Chase.)



PRINCESS SMILEYEYES.

WAS all the Queen's fault, to be sure, though she meant it for the best.

You see when the little Princess Smileyeyes was christened the Queen refused to invite the cross old Fairy Grimgrum, who came, however, but too late.

The old Fairy promised herself that she would be in time for the next christening. Of course everybody knew what that meant, and when it came near time for Prince Pinktoes' christening the Queen began to be afraid.

What dreadful gift, she asked herself, would Grimgrum bestow upon the poor little innocent Prince? She might give him a bad temper, or a twisted nose—imagine a Prince with a twisted

nose! But Grimgrum was equal to anything bad, and finally the Queen decided that the Prince shouldn't be christened at all. Then Grimgrum could not give him a bad gift.

But the Queen forgot one thing—that the Good Fairies cannot protect little Princes that have not been christened; and so, lo and behold, one bright morning Prince Pinktoes' little cradle was found to be empty and the Prince gone!

The whole Court was thrown into the greatest confusion at this news. Everybody blamed the poor Queen, of course, but nobody could suggest a way to find the Prince. The King sent heralds in all directions to offer great rewards for the return of his son; and that was all His Majesty seemed able to do.

It was Princess Smileyeyes who thought of the Fairy Horse Swiftfoot, which had been given her at her christening. She slipped quietly away to the stable to see him. Swiftfoot knew all that had happened, of course, being a Fairy, and without waiting for her to explain, he assured his mistress that she was the only one who could rescue little Pinktoes.

"You must not let anyone know you are going," said he. "But just slip away to me as soon as it is dark and I will take you to

the Fairy of the East, who is a friend of mine, and who will tell us what to do next. Bring a bite of bread to eat and a cloak to keep you warm and be here at dark."

So just at dark Smileyeyes slipped away to the stable again with a big piece of bread to eat and a furry cloak to keep her warm. Swiftfoot was waiting impatiently, and she was hardly in the saddle before he was off like the wind. Smileyeyes had never ridden so fast before, but the Fairy Horse went so softly that she might have been



SMILEYEYES HAD NEVER RIDDEN SO FAST BEFORE.

at home in her own little rocking-chair. Indeed, she went sound asleep before midnight and never woke up till at sunrise Swiftfoot stopped and gently shook her off.

"Time for breakfast!" said he gaily, for he was not one whit tired with his all-night gallop.

Smileyeyes broke her bread in two and gave him half and they had a jolly breakfast washed down with dew. Then Smileyeyes climbed into the saddle again, and they were off in a jiffy, faster than ever. So fast they went that before sunset they were at the castle of the Fairy of the East. The drawbridge was down and the gate up, so Swiftfoot galloped straight into the great hall of the castle. The Fairy was waiting to receive them.

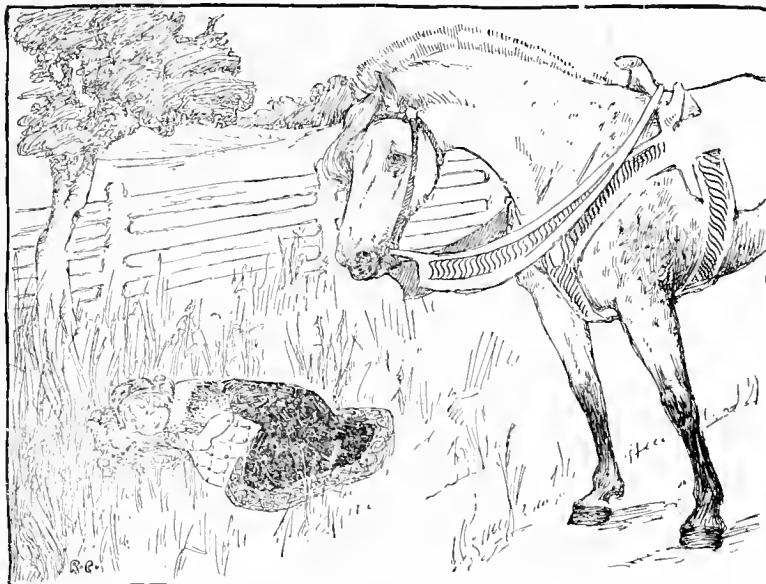
"Dear Swiftfoot," said she, "I heard you coming a hundred miles off. Who is this you bring me, and why have you come so fast?"

"This is the little Princess Smileyeyes, dear Lady," said Swiftfoot. "The Prince Pinktoes, her baby brother, has been stolen by Grimgrum and we have come to you for help."

"So that is what Grimgrum is up to, is it?" said the Fairy. "Yesterday at sunset she went past at full speed in her silver dragon-car, and I wondered what mischief she was into. If I had only known I should have stopped her. But perhaps my sister of the South may be able to help you. Tomorrow morning you must go to see her, but tonight you shall rest with me."

"I thank you," said Swiftfoot. "We shall be glad to rest."

So Smileyeyes was given a supper of bread and milk served in a



"TIME FOR BREAKFAST!" SAID SWIFTFOOT GAILY.

bowl of pinky rose-petals. After that, ten beautiful maidens came to undress her, and put her to sleep in a bed of golden dawnbeams softer than any down.

Early in the morning the Fairy came into Smileyeyes' chamber to waken her. She kissed her first on one cheek and then on the other.

"Now you have a Wish, dear child," said she. "Be sure you wish wisely." Then she herself helped Smileyeyes to dress, and after the little Princess had had her breakfast of bread and milk the Fairy lifted her up and put her on Swiftfoot's back. But just as he was about to start off like the wind, Smileyeyes caught the Fairy's hand.

"I should like to tell you what my Wish is; dear Fairy," she said. "I think that perhaps it will come sooner and truer if I tell it to you."

"Perhaps it will," said the Fairy, with a smile; "what is it?"

"I wish that that Bad Fairy hasn't hurt poor little Pinktoes," whispered Smileyeyes in the Fairy's ear.

"That is a Good Wish, dear child," said she, "and I feel it will come true."

But before she had said the last word Swiftfoot was away like the wind.

All day long he galloped, galloped, and never grew tired till at last, as the sun was setting, they came to the castle of the Fairy of the South. The drawbridge was down, and the gate was up, so straight into the great hall of the castle went Swiftfoot. The Fairy was awaiting them.

"I heard you coming a hundred miles off, dear Swiftfoot," said she. "But who is this you bring me, and why do you come in such haste?"

"This is the little Princess Smileyeyes," said Swiftfoot; "her baby brother, Prince Pinktoes, has been stolen by Grimgrum and we have come to you for help."

"Oh!" cried the Fairy, "now I see why Grimgrum was in such a hurry! Today at sunrise she went by in a perfect whirlwind, and I wondered what mischief she was up to. If I had only known I should have stopped her. But perhaps my sister of the West can help you. Tomorrow Swiftfoot must take you to her, but tonight you shall rest with me."

"We need rest," said Swiftfoot, "and shall be very grateful."

So Smileyeyes was given her supper of bread and milk in a bowl of poppy petals, and put to sleep by ten beautiful damsels in a bed of softest moon-rays.

Early in the morning the Fairy came to wake her. She, too, kissed her on either cheek. "That gives you a Wish, dear child," said she.

"Oh, let me wish now!" cried Smileyeyes. "Yesterday I did not wish just right. I wish that Grimgrum can never do poor little Pinktoes any harm!"

"That is a Good Wish, my dear," said the Fairy, "and I feel that it will come true."

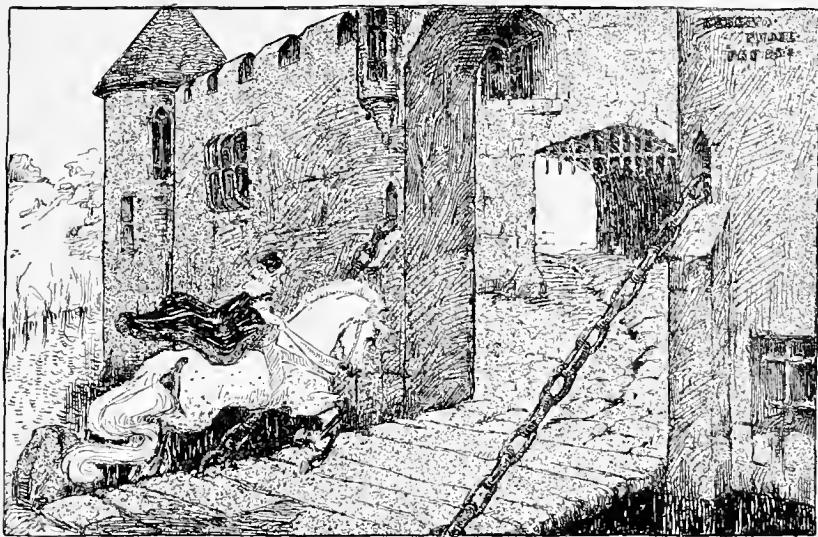


THE FAIRY OF THE EAST.



THE FAIRY OF THE SOUTH.

So after the Princess had had her breakfast the Fairy put her on Swiftfoot's back, and they were out of sight before you could draw your breath.



STRAIGHT INTO THE GREAT HALL OF THE CASTLE WENT SWIFTFOOT.

All day long Swiftfoot galloped and galloped and never stopped till, at sunset, they came to the castle of the Fairy of the West. The drawbridge was down and the gate was up, so Swiftfoot never stopped till he was in the great hall where the Fairy was waiting to receive them.

"I heard you coming a hundred miles off, dear Swiftfoot," said she. "But who is this you bring me, and why do you come so fast?"

"This is the little Princess Smileyeyes, dear Lady," said Swiftfoot. "Cruel old Grimgrum has stolen her baby brother, Prince Pinktoes, and we have come to you to help us rescue him."

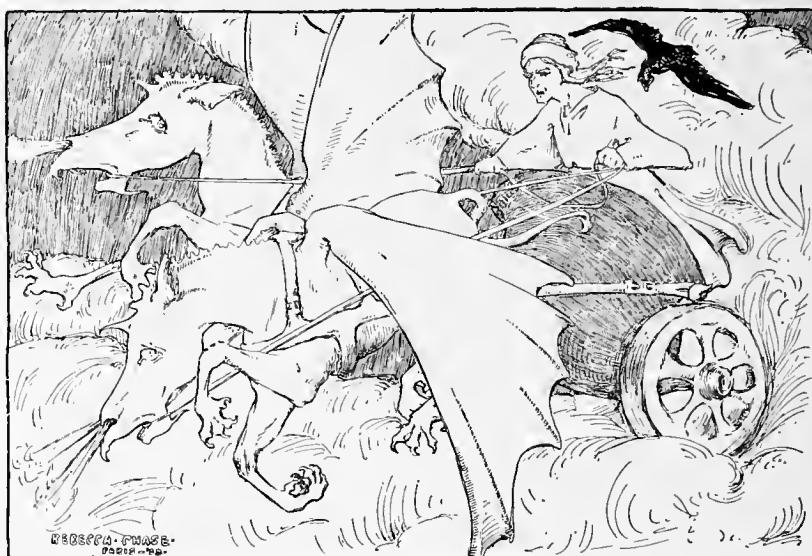
"Dear, dear," said the Fairy. "If I had only known that! Grimgrum went tearing by at noon today, and I wondered what mischief she was about. I could have stopped her as well as not. But my sister of the North may help you. Tomorrow you must go to her, but tonight you shall rest with me."



THE FAIRY OF THE WEST.

"Thank you," said Swiftfoot. "I am sure we need rest."

So Smileyeyes was given her supper in a bowl of sunflower petals, and put to sleep by ten beautiful maidens in a bed of twinkly star-



GRIMGRUM WENT TEARING BY AT NOON TODAY.

light. In the morning the Fairy woke her with two kisses. "Now, dear child," said she, "you have a Wish—what shall it be?"

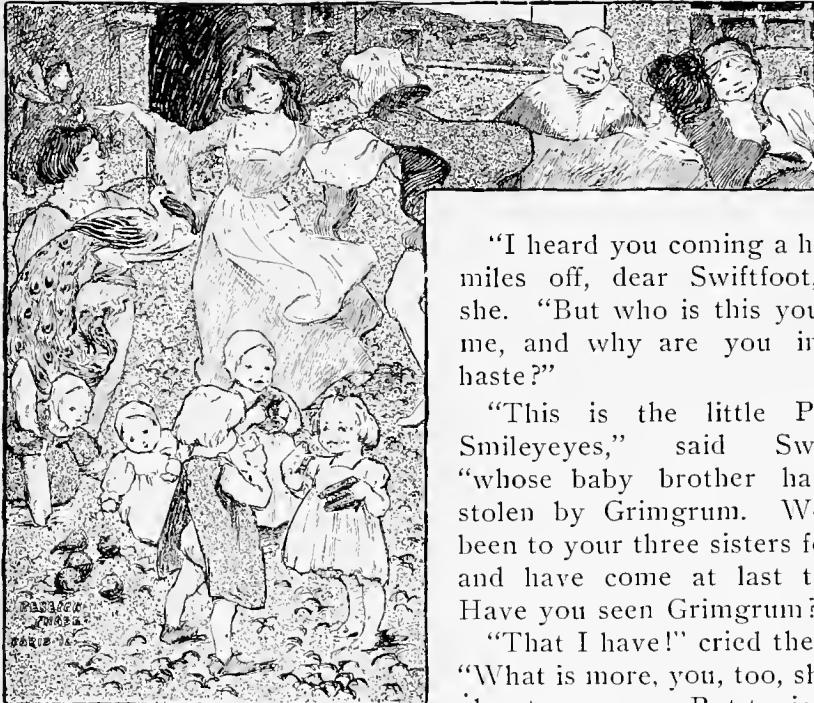
"Oh," cried Smileyeyes, "I wish we shall catch that wicked Grimgrum and take poor little Pinktoes away from her!"

"A Good Wish, my dear," said the Fairy, "and I feel it will come true."

After she had helped the little Princess to dress and brought her breakfast, the Fairy set her on Swiftfoot's back, and without another word they were out of sight. All day long they hurried on and on toward the North. The air grew colder and colder, and Smileyeyes had good need of the furry cloak she had brought. Still Swiftfoot sped on and on till at sunset they reached the castle of the fairy of the North. The drawbridge was down, and the gate was up, so into the great hall went Swiftfoot straightway. The Fairy was awaiting them.



THE FAIRY OF THE NORTH.



FEASTING AND MERRymaking.

"I heard you coming a hundred miles off, dear Swiftfoot," said she. "But who is this you bring me, and why are you in such haste?"

"This is the little Princess Smileyeyes," said Swiftfoot, "whose baby brother has been stolen by Grimgrum. We have been to your three sisters for help and have come at last to you. Have you seen Grimgrum?"

"That I have!" cried the Fairy. "What is more, you, too, shall see her tomorrow. But tonight you must rest with me."

"Thank you," said Swiftfoot, "we need rest indeed!"

So presently the Princess' supper was brought to her in a bowl of lacy snow crystals, and she was put to sleep by ten beautiful damsels in a bed of downy warm sunbeams that were very, very grateful in that frozen land. All night she dreamed of Pinktoes and the cruel Grimgrum. By and by it was morning and she felt someone kiss her first on one cheek and then on the other.

"Oh, I wish—I wish"—she murmured, still half asleep, "I wish Pinktoes were here!"

What a merry laugh! Smileyeyes was broad awake in a moment. There was the Fairy of the North with—truly and truly!—with little Pinktoes in her arms.

"You don't have any wish, dear child," said she gaily, "for it was Pinktoes who kissed you!"

By and by, when Smileyeyes and Pinktoes had had their breakfast the Fairy bundled them both up in the softest and warmest of furs and put them on Swiftfoot's back. But this time Swiftfoot was in no hurry to start.

"Dear Lady," said he, "what has become of Grimgrum?"

The Fairy chuckled. "She drove furiously through my country in her car drawn by dragons, and the dragons breathed fire upon my choicest ice-palaces so that I just had to turn her into ice in self-

defense. Then I discovered that she had a baby with her, and I knew she had been up to mischief. So I thawed him out and took him home with me. Would you like to see Grimgrum now?"

But Smileyeyes and Swiftfoot too, shuddered at the thought. They both thanked the Fairy with all their hearts for her kindness, and in a moment were but a speck in the distance.

All day long they hurried on and on and even at night Swiftfoot did not stop, but pushed on ever faster and faster. At dawn the King's Palace came in sight, and soon the Princess and the rescued Prince were caught up and carried on the shoulders of their joyful subjects into the Palace where the King and Queen sat mourning the loss of both their children.

For a whole week there was feasting and merrymaking throughout the Kingdom, and at the end a grand christening which all Good Fairies attended; but Grimgrum was not there.

Annie Bromley.



"THERE WAS A LITTLE GIRL."

There was a little girl, and she had a little curl
 Tied up with a bow of ribbon fair;
 And when she was good, it was always understood
 By the bow of ribbon on her hair.
 But when she was bad, it was very, very sad,
 And the little bow was laid away,
 And the little curl was tied close down to one side,
 With no pretty ribbon all the day!

—*Justice A. Percival.*

The Children's Budget Box.

Nature's Pride.

Pretty little daisy
Growing by the brook,
Merry little pansy
With a happy look.

Slender little grasses
Waving all the while—
Cheering lads and lasses,
With a loving smile.

Lovely little asters
That never try to hide.
None of you are masters,
But all are nature's pride.

Christy Poulsen,
Age 13. Orangeville, Utah.

and my arm came back to its proper shape.

I have also seen my mother healed by the power of God. And I know that if we keep the commandments of God He will always give us His assistance when we need it.

Lealand T. Cottle,
Age 12. Stone, Idaho.



Orchestra Rehearsal. Photo by Geo. K. Lewis.
Age 11. Mesa, Ariz.



Photo by Edgar W. Barber.
Age 13. Centerville, Utah.

A Case of Healing.

When I was about nine years old a miracle was performed by the power of God.

My father brought home a strange horse. He, thinking it gentle, put my cousin and myself on it.

We were both thrown off, and my arm was very badly broken. My father, after carrying me to the house, said he would have to take me to Malad to the doctor, and I at once asked him if the Lord could not heal it. He, seeing how I felt about it, sent for Elder A. N. Robbins. They anointed and blessed my arm and the bones came together, the pain ceased,

Life of a Butterfly.

Once there was a butterfly that flew onto the limb of a willow tree and laid her eggs there. One day a little caterpillar came out of one of them. It ate the green leaves of the tree and grew and grew till it could grow no larger. Then it spun a little cradle all around itself. It hung in the bare tree all winter. One warm day in the spring, when the sun shone warm and bright upon it, it began to wiggle and at last it came out, a beautiful butterfly with velvety black wings, and away it flew.

Lapreel Wright,
Age 11. Vernon, Utah,

An Exciting Event.

Hiram Farrell and his "chum," Virgil Ferrin, had, for some time, been coaxing their parents to let them sleep in a tent which they had put up near the Farrell home. Finally their parents gave their consent, and the boys went happily to bed.

It happened that in the same pasture, where the boys had gone so happily to bed, stood an old black horse. He was a great pet with the boys. Every time

he saw them he would come trotting up to them.

The boys had been there but a short time when they heard a crackling in the bushes. They jumped up and started to run for the house. In the pale moon light they saw a large, black monster after them. But as they were running Virgil caught his foot and fell full length upon the ground. But as he was scrambling to his feet the monster trotted up, and he heard the well-known neigh of the pet horse.

Dwight Thompson,
Eden, Utah.

Age 13.



C. Last,
Preston, Idaho.

What Jim Learned at Sunday School.

It was one of those rare August evenings. The sky seemed one wide expanse of blue fringe. Golden grain lay shocked over the stubble fields. Even the tall, green giants talked of the coming Indian summer.

Two tired little boys with faces of ruddy tan slowly opened the gate. Each one carried a tin pail full of currants. They were greeted at the door by a smiling mother, who took their pails.

"Come and sit on my knee, Jim," called his papa, from the next room.

It did not take him long to get on his papa's knees. George found a seat in the corner.

"Do you like to go to Sunday School?" asked his papa.

"Yes, I do," replied Jim. "Last Sunday the teacher told us about Samuel. Samuel went to live in the temple with Eli, when he was just a little boy."

"Who was Eli?" asked his papa.

"He was the priest," answered Jim, with pride. "The teacher has told us how the Lord called Samuel, and he did not know who it was until Eli told him. You know, papa," said Jim, "Eli slept beside Samuel in the temple."

"Who else have you learned about?" asked his papa.

"I remember about Adam, Abraham, Isaac, Jacob, Joseph, Moses, and Ruth. I cannot think of any more names. After the lesson the teacher tells us stories. Papa, I want you to buy the Juvenile Instructor because it has good stories in it," said Jim.

Slowly Jim's eyes grew dim and he was in dreamland. George had long since been there.

Florence Barclay,
Hunter, Utah.

The Rippling Stream.

On rushes the little stream,
Through the valley deep.
Through the fields and meadows bright
Far doth it creep.

There we see the pretty flowers
Blooming everywhere,
Over all the meadow bright,
In the sweet fresh air.

The little birds that fly above,
With their long sweet song,
Come and drink the silver stream
Which goes rippling on.

Clara Earl,
Fielding, Utah.

Age 10.



Mary Anderson,
Urie, Wyo.

Autumn.

November woods are bare and still,
No longer ripples Summer's rill;
For south the little birds are flying,
Deep the cold north wind is sighing.
Red leaves are fluttering to the ground
With a loud and noisy, rustling sound;
Say little seeds, "Good-night," at last;
Now in their beds are sleeping fast.
The little cricket sings a song.
"Tis dreary now, and very long!
And in its little notes so cross—
Is a harbinger of winter's frost.

Elna Myrup.

Age 12.

COMPETITION NO. 35.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

Drawings: Any size.

Rules.

Competition will close October 1st.
Every contribution must bear the name,

age, and address of the sender, and must be endorsed by teacher, parent or guardian, as original.

Verses or stories should be written on one side of the paper only.

Pictures should be drawn on plain white paper, signed on the back as above required, and not folded.

Address, The Children's Budget Box,
44 East, South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

The Baby Puzzle.

The following are the correct answers to Brenda Smith's puzzle, published in the July number:

1—Tub of water. 2—Cake of Soap. 3—Sponge. 4—Towel. 5—Shirt. 6—Square and pins. 7—Stockings. 8—Bootees. 9—Petticoat. 10—Dress. 11—Jacket. 12—Hood.

We received many answers to this puzzle. All were nearly correct, but most of them missed the water in the tub or the safety pins. The following are the names of those furnishing correct solutions:

Bessie Burnham, Redmesa, Colo.
Manilla Overson, Leamington, Utah.
Maggie Peterson, Smithfield, Utah.
Nellie Snyder, 984 E. Center, Street, Provo, Utah.
Pearl Williams, Murray R. F. D. No. 7, Box 134.
Atella Wiltbank, Eager, Arizona.

Five Cities of the United States.

By James A. Parkinson, Grantsville, Utah

We dropped the galley containing the names of the five cities wanted. It is for you to pick up the type and put them in proper place. Here is the pic:

1. Maberkis
2. Linisadipason
3. Latasselaha
4. Waticih
5. Valeneled

Rules.

Competition will close October 1st, 1913, and is open to all under 18 years.

Answers must be written in ink, and bear the name, age and address of the sender.

Address Puzzle Editor, Juvenile Instructor, 44 East South Temple street, Salt Lake City, Utah.

A Gentlemanly Boy.

A gentle boy, a manly boy,
Is the boy I love to see.
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Lest words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

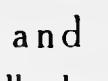
An honest boy clings to the right
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

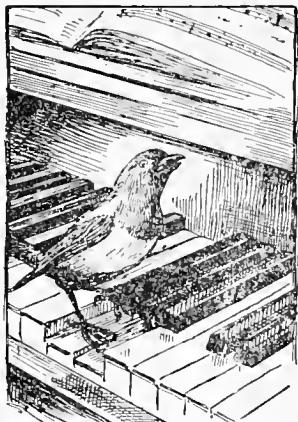
He reaps reward in doing good,
He finds joy in giving joy,
And earns the right to bear the name—
“A gentlemanly boy.”
—C. M. in Young Catholic Messenger.

Mr Mixie Magpie

VII.

FIFTEEN minutes is 'most forever !' said  out loud. Mr.  was high in the sky, and  was waiting outside, while the little girl sat at the  , practising scales. Up and down the  went her fat little  , and tick-tick, tock-tock went Mr.  on the  , oh, so slowly ! "Five minutes more to practise," but just as she looked at Mr.  for about the twentieth time, the sound of another sort of music came through the open  "Oh my ! a  ! " cried Bobette. "Five minutes more to practise ; but I'll just peep and see if there's a  , out there." Sure enough ! there was a monkey, and the cutest little fellow Bobette had ever seen, with a tiny green  and a red  . Bobette forgot all about her practising and ran out on the piazza to get acquainted. When Mr.  saw  , he ran right up to her just as near as the  would let him, then he took off his  and made a cunning little bow, and back to the  grinder he went, climbed

up the  to the top of the  , and pulled off his master's  , too, as much as to say, "You must be very polite to this pretty little  ." There was a newspaper sticking out of the organ-grinder's pocket; Mr. Monkey took it out, then he took a tiny pair of spectacles out of his own  , and sat down on top of the organ, pretending to read while his master played gay tunes. Both  sat on the  and admired the queer little creature. When the music stopped, Bobette's  came out with some  . Mr. Monkey held out his  for them, then the organ-man swung the  and the  up on his back, and off they went down the road. "I've five minutes more to practise, Buzz, and then I'll be done," said  . But when she went into the  , somebody was playing the  , oh, so softly! all the way up and all the way down the  . Who could it be? Bobette opened the  . "Five minutes more to practise," said  , walking up and down the piano  .



Laughs

Busy Trip.

"I had a tough time delivering the mail yesterday," declared the postman.

"How was that?"

"Had a bulldog and a chunk of liver in the same delivery."—Louisville Courier-Journal.

Where She Wanted It.

"I got a funny one myself today," said the treasurer of the theater. "A kind of a fidgety girl frisked up, pushed a five-dollar bill across the shelf and said, 'I want a seat.'

"Where do you want it, madam?" I asked her.

"She shoved her whole arm through the window, waved her glove under my nose, and hollered, 'I want it right here in my hand! Where did you think I wanted it?'"

An Easy One.

A small boy was asked by a clergyman how many Commandments there were, and he answered, "Ten" "And what would happen, my boy, if you were tempted to break one of those Commandments?" "Then there'd be nine!" was the prompt reply.

Horrible Suggestion.

Husband: "You are not economical." Wife: "Well, if you don't call a woman economical who saves her wedding dress for a possible second marriage, I'd like to know what you think economy is?"—Glasgow Times.

The Cheerful Thinker.

I'd love to pay the income tax,
I'd pay it with delight;
I'd pile the stuff in precious stacks—
I'd sit up half the night.
I'd try to be the first to pay—
I'd be it if I could;
And then I'd go my cheerful way—
At least, I think I would.

Of course, I'd want an income big,
So I could pay the more;
The deeper down I had to dig
The richer stream I'd pour.
If I had coupons piled in racks,
With millions to the good,
How joyously I'd pay the tax—
At least, I think I would.

—Cleveland Plain Dealer.

The Pin Saver.

One day Ole Peterson saw a pin and remembered the old adage, "See a pin, pick it up, and all day long you'll have good luck." He stooped to get the pin; his hat tumbled off and rolled into the muddy gutter; his eyeglasses fell to the pavement and broke; his suspenders gave way behind, he burst the buttonhole on the back of his shirt and nearly lost his new false teeth. But he got the pin.

A Regular Circus.

"What did you think of the dinner party last night?"

"It was the most daring bareback performance that I ever attended; and as for your niece, she outstripped all her competitors!"

Her Habit.

"It did Jack no good to marry his stenographer, for she continued the habit of the office in their home."

"How so?"

"When he starts to dictate she takes him down."—Tit-Bits.

Needed a Strait-Jacket.

We came upon the auto standing upon the brow of the hill.

"Hello," we say to the chauffeur. "Broken down?"

"No, sir," he responds.

"Out of gasoline?"

"No, sir. We have plenty."

"Tire punctured?"

"No, sir. The tires are in perfect condition."

"Lost your way?"

"No, sir. The country hereabouts is very familiar."

"Dropped something from the auto?"

"No, sir. Nothing of the sort."

"Then why are you standing here? Why are you not shooting down the hill and across the level at a terrific speed?"

"I do not care to do that," says the owner of the machine, who has been silent until this moment. "I had my auto stopped here so that I might enjoy the magnificent view from this elevation."

With a frightened glance at him, we turn and hasten to the nearest town, to warn officials that an evidently insane person is at large in an automobile.—Kansas City Independent.

Who Does Not Read The Saturday News?

**We give a half rate (\$1.00 a year) when you send
it away to your friends.**

THREE DAILY PRINCIPLES

**1
"Safety First"**

**2
"Courtesy"**

**3
"Careful Attention to Details"**

By these each operating employe of the



pledges his faith.

THE RESULT

High quality service when you travel via

"The Standard Lines of the West"
Automatic Electric Safety Block
Signal Protection.

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